The American Missionary

Courtesy of the Metropolitan Museum of Art, N. Y.

THE MADONNA OF THE ROSE

December 1926

The American Missionary

Official Organ of the Congregational Missionary Societies for the Home Field

December, 1926

TABLE OF CONTENTS

COVER DESIGN: The Madonna of the Rose.
By P. A. J. Dagnan-Bouveret.
Editorial Notes 337
Womanhood. *By S. L. L.* 338
What Is a Poor Church? *By W. W. L.* 339
Cincinnati's "American House."
By Felix J. Koch 340
Tourist Churches Becoming Home Churches in Florida. *By Superintendent Edwin C. Gillette* .. 344
The Student's Health.
By Pauline E. Dinkins, M.D. 346
Community Organization.
By Rev. Walter Spooner 348
Secretary Gutterson. *By S. L. L.* 352
Marietta College.
By President Edward S. Parsons 353
Concerning Some Women Interpreters of Love and Service. *By Laura Kinsloe* 354
Whither Bound in Ideals and Purposes?
By Principal W. G. Price 357
The Larger Vision.
By Asbury Krom, D.D. 359
The Department of Missionary Education.
By John Leslie Lobingier 361
In the Rockies and Beyond 364
Insurance as a Method of Benevolence.
By William S. Beard 365
The Blessed Christmas Fund.
By Harry R. Miles 366
The Home Base.
By William W. Leete, D.D. 367
Go 'Long!
By Marion V. Cuthbert 369
Annual Meeting of the Congregational Woman's Home Missionary Federation 370
The Religious Side of a Soldier's Life 371
A Helpful Fellowship.
By Herbert W. Gates 372
A Sample and Example 372
Hopadi-Tsidiash. *By C. L. Hall* 373
The Evolution of "The Greek Badvely."
By Rev. Y. S. Savides 374
One Fisk Graduate.
By A. F. B. 375
New Parsonages in the Central West 376
An Unusual Program.
By Marian A. Hawes 377
A Fashion Show 377
Week of Prayer for Churches 380
Punch's Best Joke 380
News in Brief 381
The A. M. A. Treasury. William T. Boult, Treasurer 382
Apportionment Receipts 382
A Vision of Friendship
By Ernest Bourner Allen 383
The Book Shelf 384

ANALYTICAL INDEX

THE AMERICAN MISSIONARY ASSOCIATION

The Student's Health 346
A Five Dollar Hat and a Ten Cent Head 351
Secretary Gutterson 352
Whither Bound in Ideals and Purposes? 357
Go 'Long! 369
A Sample and Example 372
Hopadi-Tsidiash 373
One Fisk Graduate 375
Miss Mary Sands 382
The A. M. A. Treasury 382

THE EXTENSION BOARDS

I. Home Missionary Society

Cincinnati's "American House" 340
Tourist Churches Becoming Home Churches in Florida 344
Community Organization 348
The Home Base 367
The Religious Side of a Soldier's Life 371
The Evolution of "The Greek Badvely" 374
Dramatic and Musical Programs at Corona Community Church 381
Director Kingsley in Montana and Detroit 381
Director Dana's Activity 381
Director Royce Busy in Many Fields 381
Director Bowden in Detroit and on the Pacific Coast 381

II. Church Building Society

In the Rockies and Beyond 364
New Parsonages in the Central West 376
Outlasting the Storm 381
The Harvard Church Spire at Brookline, Mass. 381
Fourth Church of Chicago Dedicates New Edifice 381
North Street Union Church of Medford, Mass., Dedicates New Edifice 381
Extensive Improvements at Various Churches 381
Grace Church of Framingham About to Rebuild After Fire 382

THE EDUCATION SOCIETY

The Department of Missionary Education 361
A Helpful Fellowship 372
An Unusual Program 377
A Vision of Friendship 383

THE FOUNDATION FOR EDUCATION

Marietta College 353

THE MINISTERIAL BOARDS

The Larger Vision 359
The Blessed Christmas Fund 366

WOMAN'S WORK

Concerning Some Women Interpreters of Love and Service 354
Annual Meeting of The Congregational Woman's Home Missionary Federation 370
A Fashion Show 377

For Subscription Rates See Third Page of Cover

Entered as second-class matter, June 6, 1921, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 1, 1917, authorized June 6, 1921.

The American Missionary

Vol. 80. No. 11 December, 1926 New Series, Vol. 18, No. 8

Editor
SAMUEL LANE LOOMIS, D.D.

Associate Editors
AUGUSTUS F. BEARD, D.D. HERBERT W. GATES, D.D. WILLIAM W. LEETE, D.D. REV. HARRY R. MILES.

Contributing Editors
CHARLES E. BURTON, D.D., ERNEST M. HALLIDAY, D.D., GEORGE F. KENNGOTT, D.D., REV. HENRY S. LEIPER, FREDERICK H. PAGE, D.D., MRS. JOHN J. PEARSALL, REV. HERBERT D. RUGG, REV. WALTER SPOONER, MRS. FRANKLIN WARNER.

Business Manager
TRUMAN J. SPENCER

IT was a great and noble edifice of the colonial type, the brand-new home of the United Church of which Dr. Day is the pastor, where Bridgeport entertained the annual meeting of the Congregational Home Boards last month. The beauty, symmetry and completeness of the church were matched by the charming, whole-hearted hospitality of the Bridgeport folks. Nothing was forgotten that could contribute to the comfort or convenience of their guests. But Bridgeport treated Congregationalism better than Congregationalism treated Bridgeport. The attendance of visitors from outside that city numbered but a few hundreds including the officers of the Boards. It must have been disappointing to our hosts and was pitifully small in proportion to the vastness of the interests presented.

* * *

That the meeting was of a very high order goes without saying. There were cheering reports of progress in the various departments and many fields, the changing conditions that confront us, the new problems that press for solution were clearly and forcibly presented. We were given a new sense of the profound spiritual needs to which we minister as well as the splendid value of the fruits of our labor. Several of the addresses were of moving eloquence, that, for example, of Dr. Mills upon the essential unity of our great missionary task and that of Dr. Burton declaring that the impulse which leads men to give money, service and even life for missions is one of the loftiest expressions of an "urge" that is built into the very cells of the human body.

* * *

In another column Dr. Leete reports those portions of the meeting which were devoted to the Extension Boards. We have, at present, no space for the equally interesting and important stories of the American Missionary Association, the Education Society and the Ministerial Boards, but we hope in later issues to share with our readers some of the other good things that were said at Bridgeport.

* * *

If we may venture the suggestion—would not a more distinct recognition of woman's part in our high enterprise have been an improvement? We are entering upon a changed order. The Woman's Federation, having been merged with the Home Boards, has no longer a separate existence. Yet at this first meeting under the new plan we failed to find, except in the A. M. A.'s part of the program, the smallest indication of this new partnership.

There is, to our mind, grave danger that the Federation's surrender of its name and place, upon the request of the National Council, will be interpreted by many as equivalent to an intimation that the help of the women is no longer desired and that their energies will thus be diverted from the home missionary service in which they have hitherto been so immensely useful to other types of altruistic work. If we are to keep their interest and cooperation, we must give them a full share in our councils and public programs.

On the other hand, it should be said that if our women are to bear an equal part with their brothers on the missionary platform they must school themselves in public speaking. It is not an easy thing to make an effective speech to a large audience in a great auditorium. To be merely audible is not enough—one must speak with a measure of power. Few of either sex can do such a thing without practice and for a woman the difficulty is naturally greater than for a man. Nevertheless, some of the most eloquent and convincing of public speakers are women.

Womanhood

ALL generations, as she foretold, have called her blessed; all have looked upon Mary as the supreme type of womanly perfection. We have pictured her as beautiful, graceful, charming, modest; we have attributed to her a good woman's swift, sure wisdom, her moral strength and courage, her burning indignation against wrong, her sympathy and compassion, her boundless affection, her unselfish devotion, her careful solicitude for those she loves, her clear and simple faith in the living God; and we know that the Mother of our Lord could not have been the lovely being she was if with these other qualities she had not also possessed the grace of chastity.

Yet many, in these days, are stoutly affirming that chastity is no essential trait of true womanhood. We are credibly informed that among the young people of this country and of England there is a widespread revolt against the traditional moral standards, that the Seventh Commandment is pronounced obsolete and the type of virtue upon which it insists antiquated. It is said that in certain circles which claim to be respectable, unchastity, like bobbed hair and the abbreviated skirt, is the accepted vogue. Such statements have been made not only in publications that might be suspected of sensationalism; some of the gravest of them have appeared on the sober pages of our leading periodicals. They are, moreover, to our personal knowledge supported and confirmed by trustworthy police authorities.

All these shocking reports are misleading and practically false so far as they give the impression that the conditions of which they tell are universal among American youth. Such is certainly not the case. We are glad to believe the vast majority of our boys and girls are clean in speech and conduct yet we gain nothing and lose much by closing our eyes to dangerous tendencies that are unquestionably rife among us. There is small consolation in reminding ourselves that there were bad boys and shameless girls in the land twenty-five or thirty years ago. Sexual sin is no less sinful, no less deadly in its effects today because those of earlier generations tasted its bitter fruits and died of its poison. Whether our young folks average better or worse than formerly we cannot say. Of one thing we are, however, sure. This country has never seen a time when young people were so tempted—when it was so easy to go wrong. The amount of money to be spent, the luxuries of the day, the moving pictures, the automobile, the prevailing modes of dress, petting parties, jazz music and modern dancing, the bootlegger's appeal to the sporting spirit—all push open the door to immorality. But worse than all is the outspoken doctrine of the radicals to the effect that the economic independence of women, together with the possibility of birth control, have rendered chastity no longer necessary or desirable.

Another thing is clear: no self-respecting man will accept as the head of his home and the mother of his children a woman whom he knows to be one of easy morals. If we wish our daughters to be well married we must keep them pure. In case present tendencies prevail, we Americans may be forced to change our traditional plans of coeducation at the high school age and of free informal social intercourse among youth of opposite sexes—a plan which assumes that the young people are clean and trustworthy. We may have to follow the customs, for instance, of France, which hedges its young girls about with many restrictions that would seem intolerable to ours. Already many careful parents are moving in this direction.

When one considers the enormous power of the sexual attraction, so inevitable, so universal, so continual with the creative impulse of nature behind it, the wonder is not that so many go wrong but that so many stay right. The one sovereign defense against its abuse lies in religion—genuine religion in the parent that makes him brave enough, wise enough, faithful enough, loving enough to instruct, to advise, to exercise authority over his children, and affectionately to lead them in ways of righteousness and purity. But even more important is religion in the child himself. If he is really a Christian, if the divine life is truly resident in his soul, as he comes up into the years of stress and strain, he will resist temptation, he will put up a fight for character, he will be shielded and defended by his sense of honor, of love to his parents, of reverence for his own nature, of loyalty to his divine Master.

Chastity is a late virtue and a distinctly Christian one. We doubt if it has ever prevailed, among men at least, except in Christian communities. He who loses the spirit of a Christian will not long stand by the ethics of a Christian. The true way effectively to meet the menace of social vice is to deepen, strengthen and extend the nation's faith. Nothing better fits the modern situation than the ancient prophet's prayer: "O Lord, revive thy work in the midst of years."—S. L. L.

What Is a Poor Church?

POOR is a relative term. The South Sea Islander is rich although he never saw a hundred dollars. The New Yorker is poor even when he earns a hundred dollars a month. Our charity goes out to the old man unfed and in rags for without help it seems as if he must die. But look some day through the windows of his next-door neighbor and what do you see? You will see there a large family sitting about a plain table. That table must be set three times a day and from it a wife and five children go away asking, often, for more. Labor hard as he may, the father of that family cannot lay by a cent for a rainy day. In the light of his present and future responsibility, this burdened householder is more in need of assistance than the old man.

What is a poor boy? Not only the boy whose clothes are shabby and who gets but one meal a day. Considering young men in the light of their talents and possible value to society, one may deserve much larger assistance than the other. With a passion for learning, or thrilling to every suggestion of art, or dedicated by natural fitness for leadership in law, medicine, or the Christian ministry, one feels he ought to seek a liberal education. But when he comes out from the high school, he is not worth a penny. If he follows his natural bent, it means six or seven years of nervous and financial expenditure and the boy stands irresolute at the thought of it. Blessed is the man or woman who, measuring need by possibility and opportunity, says to that boy, "I will assist you to get through college and through the expensive courses of the professional school. Some day, if things come your way, you can pay back the loan."

A good woman writes, "How poor does a church have to be to receive aid from the Building Society?" The Secretary in his reply could in all fairness have said: "Any church poor enough to feel that it must have help to build such structures as will enable it to do the thing that is expected of it, is poor enough to ask help of the Congregational Church Building Society. Every church is poor whose financial ability is far below the opportunity that is thrust upon it. It may be rich in the spiritual quality of its membership. It may be rich in its record of past achievements, but if unable today to meet the calls made upon it for aggressive evangelization and for material equipments adequate to that end, it is poor. On the other hand, in comparison with it many a church, even one just coming to self-support, can be called "well off." For, situated in a small community and needing only a moderate outfit, its ability to minister to the people may be quite sufficient.

The small church in the village has a divine mission. Its task is very real. The souls of the few are precious. Nowhere in our broad land should people be without the gospel and the Building Society knows it right well. Its first thought has always been to equip the church where without that church the gospel could not be preached. But what should it say to appeals that come from churches surrounded by thousands of people for whose spiritual welfare those churches left to themselves cannot provide? And this in spite of the fact that some captious spirit may say, "The equipment they have is all that they need. If they cannot provide something better by themselves, let them go without it." The individual with liabilities of tens of thousands of dollars is called poor even though he dresses well and has at any moment hundreds of dollars in his pocket. So is that church poor whose chance to do good is ten times as great as its ability to take advantage of the chance.

It is the duty and privilege of the Building Society to act the big brother to that kind of a church and to do all that it can to enable it to fulfill its mission. Some churches of this kind are in the suburbs of our cities. Their buildings must comport with the attractiveness of the neighborhood in which they stand. Its members are probably building new homes and raising families. They cannot give away hundreds and thousands of dollars today; they can only make pledges of payments that must be redeemed in instalments. A loan or grant to that kind of a church saves it from building cheaply and inadequately and just for today. It fits the church to be a commanding factor in the community life from the very outset. It generates in the rising generation a love for sacred institutions. It draws into its services many people who a little later become givers to all worthy causes and so help to preach the gospel in every land. Refusal of large aid to such a church when it says that it needs it is neither good business nor good religion.

The Building Society has money to loan only to churches with worthy ideas of service but with limited financial resources. These are the Lord's poor and there are many of them. The question that above all others perplexes the Society is this: how can it assist any one poor church and be at the same time just to the many other churches that are poor?—W. W. L.

Cincinnati's "American House"

By FELIX J. KOCH

OUR city has just brought to complete functioning what is generally conceded to be the last word in the way of a community plan for dealing with its European immigrants—a plan which, on the one hand, aims to provide an adequate supply of unskilled labor, and, on the other, seeks to prevent such aliens from becoming public charges.

Out at the "American House," as the center of immigrant activities is styled, Dr. McLeish, physician and sociologist, has instituted a simple, inexpensive and absolutely inescapable follow-up chain, which keeps the newcomer from the grasp of "sharks"; sees to it that he is provided for; and yet, that the city pays nothing on his account until, of his own accord, he has become a citizen.

IN THE OVERSEAS GARB

Government immigration authorities having warmly commended the McLeish Plan, we recently visited the American House to see for ourselves.

We found Dr. McLeish in an auditorium packed with children: Polish, Russian, Armenian, Servian, German, Italian children; black, white, yellow; little ones of the tenements and slums. "Junior-Town" was meeting that night, and a Girl Scout troop was singing to the little folk a song of ducks and geese on the farm.

"Tell us," we asked McLeish, "the story of the prospect, Cincinnati bound, from the time he has resolved to come to the States, until he is self-supporting here, preparing for citizenship, and on a fair way to owning his home. Tell us what you do with this man, that other cities do not attempt."

McLeish nodded toward a half-open door where thirty foreign-born women, some in native attire, were repeating such words as "Bread," "How much?" "Yes," "No."

"There is almost the end of your answer!" said he.

"Listen!" And we caught the notes of many voices joining in the hymn, "America." "Classes always close with that hymn.

"That's the class in citizenship, studying to meet such questions as the local Federal court may ask. The Court here is renowned for extra-stiff examinations of intending citizens. It's right in this. It takes a native-born American twenty-one years to become a citizen. Citizenship is the Government's greatest gift. Why shouldn't the newcomer be required to prepare for this very thoroughly; even if years of study are required for the test?

"Immigration," he continued, "bases, of course, on the Three-Per-cent-Quota Law, estimating from the 1910 census, which gives the number of foreign-born from each nation then residing in the United States. This, for instance, means that if there were, say, 100,000 Poles here at that time, three per cent of that number or three thousand Poles will be admitted this year.

"Opening Day is now July 1, and the quotas of most of the nations are soon filled. Situations are so tense in some countries that quotas are often underwritten for a year ahead. We fear no shortage of immigrant labor. Things point the other way. As far ahead as we can look we see a crowd waiting to enter America."

Dr. McLeish exhibited a budget of affidavits, made out without charge, for those who desired to bring friends or kin from overseas.

"Only a certain number of emigrants can come to America, remember," he continued. "Cincinnati will receive a fixed limited portion of these. We don't want public charges; we do need unskilled labor. So we prepare accordingly. No person abroad can contemplate coming to the States without securing an 'affidavit of support,' executed by

some person already here, and preferably well established. In this affidavit the citizen shows his own financial standing; weekly earning; amount in savings bank; form of livelihood; nature of home and other proof of ability to care for the immigrant on arrival. Here is an example:

"'Comes Rose M...., of 1537....St., Cincinnati; says she is a citizen of the United States; a tailoress; weekly wage $22; savings $500. Wishes to bring to the United States her fiance, *viz.*, Hans W....; resident of H...., Rottweil, Wurttemberg, Germany. He is of sound mind, good health, not crippled; can read and write; an electrical engineer. She agrees that if this man be admitted to the United States he will have a good home and not become a public charge on any city or county.'

"This affidavit is legalized by the nearest consul of the country of which the prospect is a native. The document is sent to Europe, where the prospect awaits it. It's about the most highly prized bit of paper he can receive. Conditions there are so dire, amid the aftermath of the war, that folk will almost risk their lives to get away. In view of these conditions Congress enacted the Three-Percent-Quota Law, which admits only 552,000 emigrants in the course of a year. To be one of this half-million is to be lucky!

"Affidavit guarantee of support on arrival, by the sponsor, does not of itself admit the man. Notions as to what ability to read and write implies may vary; especially where men are extra-eager. The sponsored, too, may have diseases the sponsor does not suspect. So, before departure from Europe, the ward is urged to be certain he has no disease that will disbar him at the port here, and that he is able to read and write forty words of some one language readily. Failing this, there are those who come in on bond and slip their bond. There are also some who get in as 'seamen,' permitted six weeks' shore-leave, and who do not return aboard-ship. Others slip in through Cuba and Mexico, but it's not nearly as easy to smuggle into the country and stay undetected as you'd imagine.

"Legitimate arrivals, after reaching Ellis Island, pass from the custody of the State Department to that of Labor. The island can accommodate but 1,500 immigrants with ease. Often there are 1,900. Things grow crowded, hurried, accordingly; and so, searching though examinations may be, we'll take no chances of an undesirable slipping by."

"Which means . . .?" we countered.

"First, we see to it that the party pledged to sponsor the new arrival actually does look out for him. Many of these new arrivals, to tell the truth, will require this sadly; for, with the best of those allowed to come, we are getting undesirables, really, in no end of cases. Russia, Roumania—the big sources of emigration westward—are preventing

MANY COME FROM LATIN LANDS

their most fit from leaving. Manifestly they are holding real sinews of war for the big conflagration undoubtedly brewing. President Coolidge would have us examine the prospective immigrant at the source, and he's certainly right there! These less desirable arrivals, and sometimes sounder men, allowed to come by other lands, having passed all requirements, quit the train from New York at our depot. Agents of the local Travelers' Aid recognize such a foreigner at sight. What is more, they expect him; have been advised of his coming. They check off his name and address from lists of immigrants to be sponsored in this city, and proceed to see to it that the stranger does go to that sponsor's address. At the same time they send the list of such arrivals and their destinations to the Board of Health. This Board has its district physician for the area look them up and make his own examination.

"Word of the arrival is also sent to the Better-Housing League, and its representative makes a visit, to make certain that the newcomer is properly housed.

"All of these reports come here to the American House and are correlated as received. Our files tell instantly, therefore, that Katinka Teurkauf, expected these two weeks, has arrived from Bavaria; was met by Mrs. Ballauf, of upper Vine St., her sponsor; taken to the Ballauf home, and is now

occupying an ample bedroom with a cousin there.

"When the immigrant is so located, the American House does its next bit for him. It inquires

MOTHER AND BABE

whether or not he has work; and whether the post is a makeshift, meaning a misfit workman; or is the sort of work for which he is best fitted. In the former case, they at once seek a better place for him.

"The next step, in the case of a family, is to see to it that the children enter a public school. Usually non-attendance is the result of ignorance or failure of the children to speak English. Arrangements are made to enter night-school classes or to come to language classes in this house.

"Meanwhile, minor accidents require our attention. Abroad, folk often turn to the left, where we would take the right, consequently collisions sometimes occur. Peace of mind, too, must be looked after," he continued. "We help the immigrant to arrange the sale of property left behind—securing legacies due him—and so on.

"Surveillance is kept on his sponsor, too, to see that he renders his proper due. Sponsors hereabout know this. They know it's folly to write arriving friends to slip off the train at a remote station, and so seek to evade Travelers' Aids at the depot in town. Sooner or later these sponsors will be questioned about that immigrant. Is he here? Unreported by them? How did he get in? In such a case, they, not he—for he was unfamiliar with these local forms—must be responsible for eluding the mentors. No law may be broken. The sponsor usually trails the Travelers' Aid, and just as soon as the newcomer is registered, takes him to his home. Roumanians sometimes house these folk in a church, or find them boarding space with other nationals; others arrange with us to find board for them at accredited lodging-places listed here at fifty cents the night or so. Sometimes, late-comers spend the broken night in our rest-room here; but we do not encourage this. It shows negligence on the sponsor's part."

Upon his arrival, the American House immediately has work awaiting the stranger. It has already learned from the sponsor who is due, and when, and what sort of work he prefers to do. So that often before a man has even landed a tentative position awaits him.

The House has perfected arrangements with many employers of labor, by which these file confidential information of how many workmen they can use, of what sorts, and when. They also send in rush calls upon occasion. A local dry-cleaner has a call in just now for all the unskilled female labor available; he teaches the woman to press clothing and pays three dollars a day. A certain soap concern gives standing directions to send men of given types to its various departments; these men work in teams, all Serbs in one team, all Roumanians in another. The stranger is added to a team of his countrymen; they help him learn the American ways.

House organization goes still further. If the sponsor's home is distant from the place of employment, it arranges for other lodgings and settles rates with lodging-house keepers.

So it follows that the stranger has been met, found a home, work, room near this work, and even escorts to teach him the way.

So established, the House makes sure the man stays at the post, or has found another, if the first proves unsuitable. Women are employed to follow up cases. At intervals of a month to six weeks the visitor drops in on the immigrant at unexpected moments to question him and his employer. She visits his home, his sponsor; hears all sides of the case. Sometimes a sponsor is badly imposed on. These women iron out all difficulties.

By and by the last report is filed here. One such reads:

"Family found living nicely on Boone St. Rent from woman in the front; Italian also. Live nicely;

brought kinswoman from Italy. Wife works in range factory; learning English. Man works as reported. All doing well."

That closes the case, as concerns arrival.

Meanwhile the American House proceeds with steps toward citizenship for the immigrant. Eight public schools give courses, four nights a week, to fit the foreigner to pass the Federal test. Each night the class has two hours' training. Class-work starts with giving pupils a working knowledge of English. Then follows the course of education usual in public schools. From ordinary night school primary-work pupils pass to the intermediate night schools. There they sit with native-born students also. With these they may progress to the night university. Cincinnati, spurred by the American House workers and Board, is now giving to these strangers, without cost, as nearly as possible, the education her native-born receive. Classes of these several sorts are held in the American House itself. Meanwhile Dr. McLeish is careful that the newcomer shall think of the American House as his particular rock in event of trouble; and that it will provide entertainment for his homesick days. In Cincinnati, all charitable institutions which are really public are supported by allotments from the Community Chest, to which every citizen is asked to subscribe each year. The Chest allots the House fifteen thousand dollars a year. Mr. McLeish manages, somehow, to make this do. With that sum, his force conducts day-time and evening routine. Day-time, six days of the week, there is routine office work to attend to. Affidavits for intending sponsors; affidavits for sale of property abroad; work found newcomers; changes brought others; relief given needy folk when sponsors fail, are all attended to here.

In the evening, you who come visiting see things at their best. Monday evenings forty immigrant women gather, in their foreign garb, for a social. They talk English, as they can; they sew; they learn American cookery; they are being Americanized, though they don't know it. Tuesdays and Thursdays there are held the classes in English speaking, in American manners and customs. Beginning, intermediate, advanced classes meet then. Wednesday, in one room, an orchestra of twenty-two players practices. Meanwhile there's a sewing-class for women across the hall. While they learn to sew in American fashion, demonstrators of various popular food-products give visualizations to the class.

Friday evening, Junior Town takes possession of the house. This consists of foreign-born children, from babes through junior age. Its population is one hundred and twenty-five; it elects its mayor, police chief, and so on. Meetings are in simple parliamentary form, to instill basics of the republic and to teach that liberty is not license. After business there is always an entertainment. Girl Scout troops present tableaux; churches send choristers to sing; magicians give performances; returned travelers tell of far places.

Saturday nights young and old, foreign-born all, come to see what to them is the week's prime feature: a really big motion picture.

Sunday the house is open to whosoever would use it. Groups from the same lands assemble for friendly chatter; others, to read; to seek assistance in writing letters home.

Before long, these visitors to the House come to look toward its attachés as they would toward parents, elder brothers.

Then, very subtly, very quietly, these good folk point out to the willing wards the advantages derived, the dignity won, by taking out citizenship. The class work has paved the way; all it needs is application, submitting to examination. Then, be-

AMERICA-BOUND FROM THE NORTHLAND

fore many more months, these newcomers face the bar of the Court to meet its questions, and to emerge full-fledged American citizens.

So thoroughly, so satisfactorily, has the "Melting-Pot" worked its alchemy here that nowhere, the city 'round, has a murmur risen at the letting down of the bars to these strangers who would come today; and this despite the fact that Cincinnati receives her full share, and more, from five to six thousand of such comers a year.

Tourist Churches Becoming Home Churches in Florida

By Superintendent EDWIN C. GILLETTE

FLORIDA has been the scene of kaleidoscopic changes in recent months. She has had much notoriety arising therefrom—also some good advertising. First came the boom when from a steady forward march of development the ranks were thrown into confusion by the rush of the thousands of our "get-rich-quick" friends from other states.

Then came an equally sudden change when the world was supposed to have heard the bursting of a boom. Criticism, obloquy, hate followed as Florida's next portion of publicity. It did no good to call attention to the fact that most of those who were fleeced have folks from their own areas to thank for it. But Florida settled down after the fever to a period of steady development. Then came the great storm, affecting the Southeast Coast directly and the whole state indirectly. This time the feeling toward Florida was one of sympathy and help, which was deeply appreciated by Florida. We are glad to report that none of our churches were wrecked, though those in Miami and Fort Myers were damaged. The effect upon the financial resources of the churches will be serious but the churches are showing a splendid spirit in it all, and rapid recovery is being made.

These sudden and rapidly occurring changes in Florida conditions have only accentuated the fact that Florida life was changing anyway. This was especially true of our Congregational church life. The extent of the change is hard for those to realize who are not in touch with it and even hard for some of those who are. The traditional idea of Florida Congregational churches is that they were tourist churches, crowded for about four months, nearly deserted for four more, and closed for about four. Here were the green pastures for the worn-out—or nearly so—old war horses of the Kingdom, who could bring along a keg of old sermons—no need of a whole barrel—preach for a while to a cultured company, enjoy the balmy breezes and go back on the Bluebird Special, all bills paid and perhaps a little surplus for the summer expenses.

But Florida is experiencing a period of tremendous development. That means that it is becoming "home" to thousands. Instead of living in the North and taking a winter vacation in the state, multitudes are coming to live in Florida and take a summer vacation in the North, and large numbers are finding that they do not have to do that to live and be happy.

There will always be tourist centers and churches which are more "tourist" than otherwise. But Florida is always glad to see the winter visitor lengthening the period of his stay, finally claiming Florida citizenship and establishing his home in some of the numerous cities or "homey" towns which are developing so rapidly and beautifully throughout the state.

This process is altering the whole character of our church life. Most of the churches are aware of the changing conditions and are eagerly arranging their programs and leadership to meet them. Some are not. Some pastors still cherish the tourist complex and take long vacations and think that little can be done when the tourist is gone. The churches are awaking to all this and are sensitive about even the appearance of being tourist or seasonal churches; and, as for leadership, congregations are no longer looking for the elderly pastors who need a comfortable place to hibernate or to face the sunset. They want younger men, men of vision and of resourcefulness, men who are alert to altered conditions, men who aren't afraid of hard work and can keep at it at least for ten months in the year. And they are getting them.

Churches which have abandoned the tourist or seasonal program have quit hiring winter supplies and have engaged permanent pastors, often taking a "gambler's chance" in the matter of salary, offering enough for live young men to live upon though not seeing where it could come from. Churches eager to have a hand in building permanent communities have succeeded often beyond their fondest dreams. Three such churches doubled their membership in the first quarter of 1926 and one church, under new leadership, tripled its membership in fifteen months.

Other larger churches which could hardly accomplish such feats have made marked progress,

developing all-year programs, serving their communities adequately, drawing into their membership more and more those who have lengthened the period of their Florida stay and helping to convert tourists into "home folks." Conspicuous among such churches is the church at St. Petersburg under the leadership of Dr. Kerrison Juniper, not only ministering to large congregations of tourists in the season but also building itself adequately into the structure of a growing permanent city. It is equipped not only to welcome a congregation of two thousand worshipers but to carry out a thoroughly modern educational and social program.

Miami Beach stands in the popular mind as the tourist resort par excellence. When the present pastor, Dr. Elisha King, took charge of the young church, he decided upon popular Sunday evening services and an all-year-round program—crazy impossibilities in the minds of most of us, but brilliant achievements in his hands. The past summer this church maintained a program of activities—clubs, athletics, social events, meetings—which rivals the program of most churches in their busiest seasons, and was in marked contrast to places observed by the writer during this season in New England, where most churches were closed or were holding union preaching services.

The changed program for young people is indicative of changed conditions in the state. The pastor of a church in one of the finest smaller resort towns remarked four years ago that he could hardly maintain a Sunday School, there were so few young people. Now the same church has a thriving Sunday School and Christian Endeavor Society. This lack of young people was characteristic of most of our churches until the change to home churches was well under way. This year we have held our first Young People's Conference. The Church Extension Boards sent Miss Catherine Coley and Miss Olive Pearson to help stimulate interest and to work it up, and Dr. Charles L. Fisk, of the Education Society, guided us in our plans and was a splendid leader. Fifty-five young people were present. They came in about equal numbers from various sections of the state, traveling long distances in many cases, as for instance the eight who came four hundred miles from Miami. This conference of young people is sufficient evidence that the Florida churches have changed from "tourist" to "home" churches.

FLORIDA YOUNG PEOPLE'S CONFERENCE, CAMP IMMOKALEE

Our present problem is to persuade Congregationalists to bring their letters to the churches which minister to them during most of the year. They cling to old home churches instead of helping to build up the new home churches. Old sentiments are fine but new duties have their claim. Florida Congregational churches need the support of all Congregationalists and we plead for a greater readiness to transfer to the new home church.

And our churches are needed in Florida. Our denominational asset is a liberal evangelical message. We cherish the eternally true but are open-minded to new truth. Congregationalists are tolerant toward those who are perplexed. Our men are not controversial but as a rule they have been standing alone for the harmony of modern scholarship and a positive gospel of divine grace. The non-liturgical denominations in the South are given over to essential fundamentalism. In city after city where we have no church there is not a voice speaking a message in harmony with modern thought. Thousands of Congregationalists coming to Florida are either left to drift away from the fundamentalism of the usual denominations or, becoming indoctrinated with it, go home to make trouble for their old home preacher. No denomi-

nation is so sorely needed in the South. And yet Congregationalists, because of their tolerant attitude toward other churches, cannot be counted on, as they should be, to promote the denominational life in the new environment. We believe we stand for a great idea and a great interpretation of the spirit and message of Christ. We ask only for the opportunity to make our contribution to the religious life of these growing centers and urge our Congregational people to help us in our efforts to establish vigorous home churches in a state where tourists are fast becoming "home-folks."

The Student's Health

By PAULINE E. DINKINS, M.D.

Dr. Dinkins is physician in charge at the Brewer Hospital for colored people at Greenwood, South Carolina. The following paper was presented to the recent Principals' Conference at Talladega College.—EDITOR.

TO the student, health is of paramount importance, yet the student's mode of living makes him especially vulnerable to disease. We have been and seen and heard of students so long that we seldom think of the conditions under which they live as abnormal. From the standpoint of his purely physical development, the student certainly is levying an almost tyrannous tax upon himself to sit in a perfectly decorous manner, in at least an attitude of attention, five or six days a week, thirty-two to thirty-six weeks per year, eight to sixteen to twenty years per life. The development of the physical being lays a good foundation for mental growth, but mental growth under stress is not always conducive to physical development.

The task of the teacher is stupendous. It is his problem to stimulate independent thought in the student without making him dogmatic, to show sympathy without pampering, to urge the student through difficulties without embittering him, to increase the power of resistance without engendering a martial spirit, to stimulate chivalry without producing a Quixotic dreamer, to teach the acquisition of mastery and meekness at once, to cultivate obedience without servility, to harvest a bumper thought crop without too much drain on the thought soil, to make an equation of the student's mind and body simultaneously. It is with the tasks last mentioned that we are particularly concerned.

Now, the descent to ill-health, like the descent to Avernus, is easy; it is the journey back that means work and labor, as the bedside charts of any hospital will readily attest. Reason, then, says, "Block the descent." If students could be made to feel that being well is meritorious, that there is an art in keeping well, that it is the bounden duty of every human being to maintain as high a standard of health as possible, there would be a better health record left in our schools from year to year. Students must be taught to take a hand with Nature and work for health. It cannot be gainsaid that some persons are born with a better physical heritage than others; it is likewise beyond dispute that health has been acquired through sheer determination. Although this sounds simple, the very best student will never incorporate it in his system of thinking unless it is told to him day after day, as the years come and go. Students and people in general must be taught how to be well. It is "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." The student knows the way to health after he is told once, and the necessary energy he has, too, but he needs these health talks as a sort of catalytic agent to activate his latent energy and to give him specificity of purpose and action.

The yearly physical examination of all students, now a part of the general routine in many of our schools, offers specific advantages. It discovers the little lesion, which, unnoticed, might have become a big one; it frequently discovers a big lesion which has not yet produced symptoms definite enough to provoke treatment; it gives each student the privilege of having his health problems discussed in the second person singular; it reveals any hidden source of contagion, thus protecting the well from real danger. This health review serves its purposes best when the student enters into the spirit of it and is enabled by it to plan a rational health program for himself. We recommend a close follow-up system to add much-needed support to these newly made health pledges.

Among the most common defects and hygienic errors found in students may be listed general lowered vitality, eyestrain with resulting headache, enlarged tonsils and adenoids, poor selection of food along with mechanical dietetic faults. Somewhat less common than these is the enlargement of the thyroid gland, called goitre. In some sections of the country this disease is endemic and its existence in the adolescent age is almost taken for granted. The condition, however, may be very seri-

ous, interfering, as it sometimes does, with the function of one of the most important glands of the endocrane system. Luckily, the type of goitre usually found in students is the simple or colloid type. Because this type responds more or less readily to the administration of iodine, the general use of iodized salt has been urged upon the public—largely by the manufacturers of this product. To some of us, at least, the wholesale dosage of any drug runs counter to the posology of good therapeutics. It is evident that some of us have enough iodine. In certain stages of the disease, the distressing symptoms of the patient who is afflicted with the rarer exophthalmic type of goitre naturally urge him to seek skilled assistance. But because the types of this disease may be easily confounded in the early stages, any person with an enlarged thyroid should be advised not to sit tight on an auto-diagnosis.

In the examination of the heart, special care must be taken, especially if the student anticipates violent athletics. One heart chamber may be found to be doing extra work, compensating in this way for a weaker chamber. Such a heart may function a long time, if its owner leads a life free from overwork, worry and excitement. Indeed, there may be no feeling of illness at all, and herein lies the danger. Under the strain imposed by a high-pitched life, the compensation may be broken at any time. A student affected in this way should be acquainted with his condition and should temper his life accordingly.

Lung impairment in students ranges all the way from the results of lazy breathing to gross tubercular processes. Any student with an acute or chronic tubercular condition should be sent from school in quest of health. It is the only sensible thing to do and it may be that his diligence will prevail. The respiratory excursions are governed largely by the autonomic nervous system, but they may be perceptibly modified by voluntary thoracic expansion and compression. There are few students who would not be benefited by an increase in chest girth and the increase lies within the student's power. Children having grave nervous disorders are usually to be seen only in institutions for defectives. However, the milder forms of nervous pathology, such as hysteria and hyperexcitability, are all too common in our schools and they make tremendous forays on the student's vitality.

Students' teeth and tonsils score lowest. The teeth, often uncleaned from day to day, hide decayed food particles, which, in their snug, warm and moist crevices, make a perfect culture medium for any germ that happens to be out walking. When the germ discovers this happy home it moves in, and soon there are millions of germs to whom the dirty tooth is host. It does not require an educated imagination to see some of these germs finding their way into the food as it is masticated. When the bolus is swallowed, down go to germs, too. The evils that may result are numerous, depending, of course, on the pathogenicity of the microbes. The tonsils have been called the policeman of the fauces. It is their office to fight all offending, invading organisms. They are very dutiful in this matter, and very often they are themselves overpowered. The tonsils, while trying to put up a bold fight, grow bigger and bigger and thus we have the hypertrophied tonsils that are offered daily to the surgeon's snare.

Until "boarding-school-diet" is recognized by lexicographers as a compound word, setting forth a fixed idea, our dictionaries cannot rightly be called unabridged. Now, the student's profound thought has its humble origin in such terrestrial entities as potatoes and cabbage and oatmeal and in all the other things that are served from the lowly kitchen. We are what we eat. Students' food should, therefore, be selected, prepared and served with as much care as is used in the serving of their mental pabulum. An ingestion specialist makes the indigestion specialist unnecessary. It is not enough that the diet contain some protein, some carbohydrate, some fat, some inorganic salts, some water and some vitamins, but these food principles must be juggled in varying proportions to suit climate, age, weight, work and an ever-varying and often perverse taste. Altogether it is a man-sized job. In the South we do not need so much heat-producing food as those who live in colder climates need. We have only to supplement the sun. The growing child, in proportion to size and weight, needs more food than the adult. It is the problem of the dining-room to supply these mogul brains with fuel in spite of their frightful velocity. Palatable, pleasing food provides a powerful stimulant for the copious secretion of the digestive juices; the gastric and intestinal glands "water" just as the mouth "waters" when we only smell a savory meal. Taste is far more powerful. Many schools could provide much better meals for their students, if they could stop the waste, and the surest way to stop waste is to add taste. Students don't walk away from good food, and an appetite satisfied at one meal means an appetite not difficult to satisfy at the next.

There is hardly a more baneful practice among students than the careless and empirical self-administration of drugs seen in nearly all our schools. Students seem to think that knowing the name of a drug renders it harmless. Some of the

drugs supposed by the student to lend themselves kindly to promiscuous curative processes are calomel, aspirin, quinine, castor oil, salts, asafoetida and a host of patent medicines. No drug is innocuous, and the powerful physiological action of these drugs cannot be too strongly impressed upon students. They are never used carelessly with impunity even though the evil results may not be, at first, apparent. These health offenses may be venial among the uneducated, but with students they are inexcusable blunders. Vaccination, as a prophylactic measure against smallpox, has produced a school population practically immune to this disease.

Sunshine, fresh air and pure water are hygiene's armor against disease and the student who dons it will rout armies of microbes every day. Living-rooms and school rooms should be flooded with the life-giving rays of the sun; the air of our rooms should be constantly changed, and bathing and drinking facilities should be abundant. God made the best things of life free and the supply is so great that monopoly is impossible.

A happy frame of mind is not only a desirable condition; it is absolutely essential to good health. Now, students are not always treading a rose-strewn pathway. In the process of adjusting his life to the lives of teachers and fellow-students, the student gets jostled and pinched and bruised almost every day—and these mental abrasions have a smart all their own. Moreover, unless they get the correct treatment, they leave an ugly scar. Appraising brain-tissue isn't always easy and disgusted school masters have been known to use "dolt," "dunce" and "blockhead" in the vocative case, to the utter misery of the one so addressed.

Fear of ferrule and birch in the elementary school and the greater dread of the teacher's withering scorn in high school and college have many a time resulted in a mental depression so intense that a complete sympathetic physical reaction has followed. Often there is loss of appetite with malnutrition as a natural sequence, the heartbeat becomes rapid, glandular activity is retarded, fatigue products fail to be eliminated, the pupil becomes stupid—there is headache and general malaise and shortly the child is losing time from school because he is actually ill.

The student's mental conflict is a real thing. Untoward ambition, jealousy, fear, anger, hatred—all these work havoc with happiness and health. Violent emotions have repeatedly been followed by apoplexy and they have hung crepe on the door more often in real life than in fiction.

The teacher who can keep his pupils secure from this subtle infection of the emotions—the more terrible because of its subtlety—must be a leader indeed. There is one immunizing dose—a plenteous inoculation with that spirit which "seeketh not her own, is not easily provoked, thinketh no evil."

Community Organization

A Pastor's Dream Fulfilled

By REV. WALTER SPOONER

"THERE must be a consciousness of a need, a stimulating force—not impulsive, but rational—to see that means are taken to meet that need; loyal leadership, both outside and local, a study of the community's assets and liabilities, problems and opportunities, an organization that is flexible so it can be easily adjusted to meet the changing conditions of the community, a working together to accomplish the end in view."

Thus Professor T. Earl Sullenger tersely summarizes conditions essential to community organization.

Stillman Valley, Illinois, has a population of four hundred and two. The Congregational minister, Rev. George Milne, has been serving the church and community for six years. The dream for the fulfillment of the ideal expressed so admirably by Professor Sullenger originated with Mr. Milne, and all the other essential requisites above mentioned have come in their course. The minister who saw the vision clearly visualized it to prominent citizens, one by one, and convinced them that it was practicable and workable. Then a group met in the Congregational church on a Sunday afternoon; this was the first of a long series of such weekly meetings, and patience was at last rewarded in the forming of the Community Recreation Association, with officers, directors, committees on finance, grounds, and athletics; with supervisors and substitutes and a first aid physician. Limitations of space will not permit quota-

CONGREGATIONAL CHURCH, STILLMAN VALLEY, ILLINOIS

tions from the brief but inclusive constitution and by-laws and "Duties of Committees," but Mr. Milne will gladly furnish any interested friend

THE GROUND AS IT WAS

with a copy, and any other information desired.

Here is the story of the fulfillment of the ideal. Down by the Chicago, Milwaukee and St. Paul tracks was a rather unsightly corner of a community's backyard. First one, then another, and then a third of the land owners gave plots to the Association; these givers were all of pioneer stock, but men living for a greater tomorrow. Some of the four or five acres being used by the Association is being rented.

The town authorities "got into the game," and removed an old fire house; an old dilapidated ice house and undertaking building were also removed. Three hundred dollars were appropriated for the shelter house, and this spring one hundred and fifty dollars additional for materials to build a cement conduit to close a ditch running through the grounds.

The St. Paul Railroad cooperated generously; it first gave the privilege of water rights from its nearby tower, and the Association needs a great deal, especially in mid-summer, for thirsty workers, players, flowers and lawns. It gave one hundred tons of crushed rock for roads and walks. Early in the history of the Association a cow and a horse decided to leave the stockyards and join the children in their playground. So the railroad gave the lumber and the paint for a high board fence.

The Woman's Club gave the money for the cement sand-box, and for the children's slide.

REV. GEORGE MILNE

Present Equipment

There is now in operation ninety-three feet of apparatus fourteen feet high. At one end is a thirty-foot slide. In the center, forty feet of traveling rings, also trapeze, horizontal bars for both children and adults, a rope ladder to climb up to the fourteen-foot level, two climbing ropes and iron climbing pole from swings, also two swings for little tots and a child's chair swing. A merry-go-round, made by local men, is one of the most used portions of the equipment. A little child of three years can work this easily. There is a contrivance called the hitch and kick, a baseball pitching board, a punching bag, a men's horizontal ladder seven and a half feet high, and a child's five and a half feet high, the regular width between bars. Two "teeter totters" for larger children and one for the little people. There

THE GROUND AS IT IS

are also horseshoe-pitching courses; one each of volley ball, basketball, croquet and tennis courts; and an athletic field for baseball. The whole park is illuminated by powerful electric lights so that the night becomes as the day, and tennis and other matches are played. The cost of equipment to date is at least six thousand dollars, all procured by voluntary subscriptions from an enthusiastic community.

GET IN LINE!

There Has Never Been Spent One Cent for Labor

When the work began, local men burned brush for three days and three nights. Men and boys of town and country have contributed gladly of time and service, and always the preacher is one of the workers.

A doctor is always within reach, but during five years there has been no very serious accident.

Volunteer supervisors or their assistants are continually present. The schools—high and grade—supervise the grounds during the daytime, the Recreation Association does so during the evening. Saturday forenoon is "Young America's at Home Morning"; every child is expected to be home helping the parents; if any were not they would be considered "slackers." These plans are loyally adhered to one hundred per cent. There is a big outdoor fireplace for weiner and marshmallow roasts. Hollyhocks and other tall ornamental plants hide any unsightly fences, and large flowerbeds with geraniums, cannas and other

A POPULAR PASTIME

plants contribute to the beauty of the grounds.

There are three outstanding days: opening day in May, Halloween, when every order and organization in town puts on its own stunt, and closing day near the end of October. Not only has the whole community learned to play, but people from surrounding communities know of this famous playground and come to share in its wholesome fellowship.

A BUSY CORNER

What of the Church?

Has it become so secularized that sacredness is an unknown quantity? There is nothing secular that is not sacred—since Jesus came. The purpose of this church is to live for its constituency, not to have its constituency live for its aggrandizement. Many churches which have died, and communities which have become decadent, would be virile today had they learned this basic principle. There are two churches in the community, the Swedish and our own. The former shows a cooperative spirit. At union services on summer Sunday nights as many as twelve hundred people are in attendance, and ringing Gospel messages are sung and spoken. Some of the strongest leaders at our denominational summer conferences at Tower Hill are products of this community, and leading young men in the student life at our state university church were trained in this village and our church there.

The pastor says: "Our Sunday School has increased its enrollment; young men's classes have been organized; the Christian Endeavor societies are vigorous and well attended; recently between forty and fifty were present at the senior society. The broader community work has been a stimulus to the church in all its activities."

Whoever claims to love the souls of men but is indifferent to their physical well-being is a liar and the truth is not in him. No man can so split up the inseparable elements of humanity.

OVER THE PLATE

❦ ❦

'TIS Sunday, one of those rare, beautiful fall days, at a large camp meeting in the lovely woods of Southern Georgia. The little church almost bursts with humanity. A representative from one of our schools speaks; a plea is made for education, especially that big boys may remain in school. At the close of the meeting a big overgrown boy comes up and says: "Lady, I wants to go back to school. I'm tired of wearing a five-dollar hat on a ten-cent head."

Secretary Gutterson

REV. GEORGE HERBERT GUTTERSON, well known in Congregational circles as one of our foremost leaders and missionary speakers, reached the close of a long and fruitful career at Clifton Springs, New York, on the thirteenth of October, 1926.

Secretary Gutterson was born in Andover, Mass., in 1847. In 1878 he was graduated from Andover Theological Seminary and the same year was married to Miss Emma Sampson Wilder, a teacher at Abbot Academy, Andover, and a daughter of one of the American Board's most famous missionaries, Rev. H. A. Wilder, of Natal, South Africa.

Mr. and Mrs. Gutterson, after much careful and prayerful deliberation, agreed that they were called to missionary service. They, therefore, promptly enlisted under the Board, were sent to India and located with the Madura Mission. Here they spent ten years in vigorous and useful service. Almost at the outset a boarding school for boys was founded and later one for girls; then a modest reading room and library. Promising young men were selected and trained for evangelism. In due time the Melur Lyceum was organized, an institution greatly appreciated by its members, some of whom were government officers and most of them of the high Brahman caste. For this achievement Mr. Gutterson is still remembered in Melur.

REV. GEORGE HERBERT GUTTERSON
As He Appeared in His Prime

After a decade of India the Guttersons were forced to return to this country. They continued, however, in the employ of the Board for five years longer, effectively presenting its work as missionary speakers in many parts of the homeland. In 1893 Mr. Gutterson was called to the service of the American Missionary Association and was placed in charge of its New England interests as District Secretary at the Boston office, a post which he held until his resignation in 1921. During that long period, twenty-eight years, he has pushed the work of the Association with the utmost vigor and faithfulness and has made his voice familiar in almost every parish of his great field. In the course of these years monies amounting to hundreds of thousands of dollars, including donations, legacies and conditional gifts as well as church contributions, have flowed into its treasury from that region. Of this great sum no small proportion must have come as a result of his efforts and influence.

Secretary Gutterson was admirably equipped for his task both by nature and experience—a virile man of commanding presence, robust frame, pleasing countenance, rich and ringing voice. He was an interesting personality, intelligent, fond of nature and out-of-doors, alive to all human affairs with a great gift of sympathy and friendliness. He was welcomed at hundreds of ministers' homes all over New England, not simply as a representative of the Association, but as an intimate friend and counselor. The official Congregational families, both on Beacon Street, Boston, and Fourth Avenue, New York, highly honored and warmly loved him. To the rich experience of those early Indian years he was constantly adding until he had accumulated a great fund of information and practical wisdom, all of which, kindled by a sincere fondness for the humble folk on whose behalf he pled, made him always an effective and at times a very eloquent speaker.

It was not given our friend to "die in the harness," nor even to enjoy a happy old age. For him "clouds in the evening sky more darkly gathered." We must place him among those who came out of great tribulation. But we glory in the patience, the fortitude, the cheerfulness, the unwavering faith with which he endured a long and painful sickness—the last and hardest lesson in the discipline of life.

Our hearts go out to his great family, the bereaved wife, the children and the grandchildren, with sincere sympathy for their loss and at the same time with felicitation that they can claim as their own a man who in his day and generation has played so fine a part.—S. L. L.

Marietta College

By President EDWARD S. PARSONS

NEXT June Marietta College will celebrate the hundredth anniversary of the organizing of Muskingum Academy, the lineal educational ancestor of the college—and the first institution of higher education in the Northwest Territory which included the present states of Ohio, Indiana, Illinois, Michigan, Wisconsin and a part of Minnesota. This organization was formed in obedience to the third article of the famous Ordinance of 1787 which declared that "religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." The trustees, of whom General Rufus Putnam was chairman, were given power to appoint a preceptor "well qualified for the instruction of pupils in the branches of science," whose duty it should be to teach the pupils "writing, reading, arithmetic, geography, English grammar and the Latin and Greek languages, providing that the parents choose what the pupil should study." Such a preceptor was found in David Putnam a graduate of Yale College and a grandson of General Israel Putnam; and under his direction the institution opened its doors in 1800.

Muskingum Academy was succeeded in 1830 by the Institute of Education organized by the Rev. Luther G. Bingham, the pastor of the First Congregational Church, who may justly be named the father of Marietta College. The success of this institute was so great that it was chartered by the state of Ohio in 1832 as the Marietta Collegiate Institute and Western Teachers' Seminary. This charter was found to be defective, so another was granted by the legislature on February 14, 1835, the date now celebrated as the Founders' Day of the institution, the name of which was changed by the new charter to Marietta College.

The model sought for imitation in the new college was that so nobly illustrated in the New England colleges of the day. The influence of Middlebury was strong, Rev. Luther G. Bingham having graduated from that institution. He brought Henry Smith, of the class of 1827, to the professorship of Latin and Greek at Marietta in 1833, and he became the second president in 1846. The first president, Rev. Joel Harvey Linsley, was also a Middlebury graduate, 1817, who came to the college from the pastorate of the Park Street Congregational Church of Boston. Two of its presidents, Andrews and Perry, were graduates of Williams and their administrations totaled forty-two years. The fourth president was a Dartmouth graduate and the present head of the institution has Amherst as his Alma Mater. Only two of the eight presidents had their college education outside of New England.

It is an interesting testimony to the continuity of the life of the college that the Board of Trustees has had only two secretaries—Mr. Douglas Putnam served from the time the Board was organized in 1832, three years before the date of the present charter, until 1894, when Mr. W. W. Mills, the present incumbent, was elected to the place. Mr. Mills has been the secretary thirty-two years and he was chosen after he had been a trustee six years. His father was the first treasurer. His brother, Mr. John Mills, and two of his nephews, Charles G. Dawes, the Vice-President of the United States, and Mr. Rufus C. Dawes, are members of the Board of Trustees.

The college, during the now nearly one hundred years since it had its first beginnings, has had a very definite aim. It has sought to be a college and only a college; to give a liberal arts training as a foundation for professional and business life. It has not aspired to be a large college. It has definitely limited the numbers beyond which it is not willing to expand. It believes the unit of successful liberal arts education cannot exceed five hundred. It has always sought to maintain high standards and those standards were never higher than they are today. And from the beginning it has sought to be not only a college and a small college but a Christian college and it has aimed to inspire its students and its graduates with the Christian outlook and the Christian spirit. This is its supreme ambition today, and it rejoices, too, in its Congregational history and its present-day affiliation with the Congregational churches. It knows no better type of higher education than that for which Congregationalism has consistently stood.

The student body now numbers three hundred and fifty-one and it graduates each year classes of between forty and fifty. It has a stable faculty of highly trained men and women. This year it is adding an assistant professor of music and strengthening its department of physical education to make adequate use of the new gymnasium which Mr. W. W. Mills is building for the Betsey Mills Club in memory of his wife, which is to be the centre of the physical work of the women students and in anticipation of the acquisition of the new gym-

nasium for men toward which Mr. Ban Johnson gave twenty-five thousand dollars at the last Commencement.

The resources of the college have been steadily increasing during the last few years. At the close of the war period its endowment amounted to six hundred thousand dollars. It now stands at approximately one million two hundred and ninety thousand dollars, and its income has risen in the same period from approximately forty-five thousand dollars to one hundred and forty-four thousand dollars. A large part of this increase has gone into salaries, which today are more than one and a half times what they were in 1919. For four years the college has had no deficit.

It is evident by this above statement that Marietta College believes as the founders of Johns Hopkins University did a half century ago: that teachers are more important than buildings. It has had no recent drive for building funds, feeling that it should first strengthen its endowments. When these are adequate it expects to turn its attention to the brick and mortar needs of the college.

Marietta College is located in a section of the country where the cost of living is not as extreme as in many communities. It is able, therefore, to provide a standard liberal arts education for men and women at a cost considerably less than such an education can be obtained elsewhere. The father of one of its New England students said recently that the education of his daughter at Marietta was costing him at least one-third less than it would cost at an Eastern women's college, a consideration of no small importance.

Marietta stands ready to attest its satisfaction in its Congregational affiliation by serving to the fullest extent of its power the Congregational churches of the country.

Concerning Some Women Interpreters of Love and Service

An Observer Has Her Say

By LAURA KINSLOE

ANYONE familiar with missionary work, home or foreign, will admit that its success is largely dependent upon the quality of its leadership. In this issue we present three of our women missionaries whose qualities have been tried and proven.

Alexandra Hague

In the crowded Italian quarters of a great city, Miss Alexandra Hague, of the Italian Mission in Brooklyn, New York, is giving a fine example of devoted Christian leadership.

ALEXANDRA HAGUE

This Italian colony is very large; probably there are more than sixty thousand people in it. Needless to say, there is not much wealth among them, few might be considered even fairly well to do, and many of them are very poor. Mothers, especially those who have to help with the support of the family, as many of these mothers do, are constantly troubled about their little ones, whose playground is the street. What a relief, when, during the summer vacation period, they are gathered into the Daily Vacation Bible School! Not only are the anxious parents at rest regarding their safety during the busy hours of the day, but their time is spent in learning in an interesting and enjoyable way things that will be helpful to them in the future. There is also a kindergarten to which Miss Hague gives much time, sewing classes, and a Sunday School which is growing in numbers and interest. Then there is what those who know her best believe she considers her most important task, because it brings her into contact with the homes and parents of many of the little ones for whose future welfare she is devoting much time and effort—home visiting. Overburdened mothers turn to her for the help and sympathy she is so ready to give. In one home she finds a child with sore eyes, whose mother can not leave her younger children to take the afflicted little one to a clinic, even if she knew there was a place where free medical help would be given. Miss Hague realizes that if the little tot is not looked after quickly, the trouble will become incurable, and volunteers to add a daily trip to the clinic to her schedule, and the child's sight is saved.

The father of three motherless children is struggling to keep a home for them, the home being three dark, dreary rooms absolutely unfit for them to live in. "Six steps down," Miss Hague describes the entrance, and words are lacking for a description of the interior. While the father is earning money for food and such clothing as they possess, they are on the streets with companions not likely to do them any good. He had tried to get them into a school carried on under the auspices of those of his own faith, but was unable to pay the fees required. Miss Hague tried to persuade him to place them under the care of an organization whose business it is to look after such children, but he is prejudiced and fears he will be separated entirely from his little ones. Finally, he is taken before a member of the staff of this organization who speaks Italian. Circumstances are fully explained, the children properly supplied with food and clothing, pass into capable hands and are finally placed where they will have every opportunity to grow up useful citizens. The father is happy in this thought and in the knowledge that he can see them at any time.

MRS. JENNIE F. PRATT

Miss Hague began her welfare work as a nutrition teacher in the public schools of her native city, Providence, Rhode Island, and afterward served as house mother at St. Giles's School in Garden City, New York. Please do not allow this latter term to conjure up visions of age and maturity, for Miss Hague is a very young woman of winning manner and presence, with a real love for neglected little ones that has been most helpful in carrying on a difficult work. All that she has of time and skill is freely given and this coming generation of children of foreign-speaking parents will surely recognize that for them she helped turn the tide for better things.

Jennie F. Pratt

I have known Mrs. Pratt since the day she took up the work at Ellis Island kindergarten, but I have never known what name the letter F initials. I feel that it should be Felicity. No other is so well suited to her. There is something felicitous in the very atmosphere when she comes into the large detention room and is greeted with happy cries of "schoola," "schoola," while the children form a procession to march into the kindergarten, with the smallest child in front. When I last visited the kindergarten the smallest child was John and he was about four years old. I did not learn his nationality but was impressed by the way he toddled to the head of the line and joined in the cry, "schoola." It was quite evident that Mrs. Pratt had brought real happiness to him.

There are children of every nationality in this kindergarten, and it is the aim to give them fresh air, sunshine, healthful play, and such teaching as may be possible, and to keep these little ones who are detained as busy and happy as possible. The only room available for this purpose is a long and narrow passageway, but to the children it means music, singing, marching, learning some words of English, and drawing; in short, putting in several hours each day in a happy American atmosphere. Many of these little folks remain on the Island a very short time. Mrs. Pratt says that one morning last summer she began with thirty-four children and at the close of the day she had but twelve. A little later, on looking into the detention room, she found a new group all ready for her services. It does not seem possible that in so short a time any lasting impression can be made on these children whether they go back to some European country or are admitted to America of which they have such rosy dreams. But the circumstances are unusual and there is considerable evidence that the children do remember. During this waiting time the parents also have reason to be thankful that it is Mrs. Pratt who meets them, listens to their stories and gives them friendly advice, often in their own language. Oh, yes, she speaks Spanish, French, Italian, Portuguese, and understands Yiddish quite well.

It is impossible to estimate the appeals for help which she receives daily or to tell of the efforts she always makes to meet them. Often she is able to be of real assistance, but there are many times when she can do nothing. However, she is never cast down and always has some cheerful and encouraging thought to pass on to the people who are disappointed.

For example, there were two months last summer when she had John and Anthony, brothers, aged respectively four and six. Their father had been a miner in the Pennsylvania coal regions, but he had contracted tuberculosis and for a time the mother tried to support the family by taking in

washing. When she could no longer do this, she asked to be sent back to the "old country," which in her case meant Germany. Mrs. Pratt learned from little John that often they had been without food for an entire day, and when he said, "Teacher, I like the things we have to eat at Ellis Island and want to stay here," she decided that some real happiness should be his while he did stay. Each day she brought them some fruit, and when the time for sailing drew near, they were given a farewell party, with plenty of ice cream and cake. How these little folks all love ice cream! Do some of the Sunday Schools ever wonder about the people who get some of the clothing they send to Ellis Island? Well, John and Anthony got what one Sunday School sent: second-hand clothing, clean and in good condition. Mrs. Pratt saw that warm underwear was provided for the father, and the children in the kindergarten made the boys a parting gift of pennies. She said goodbye with a heavy heart, but sent with them the prayer that God would bless them. She holds the happy thought that some day the boys may come back. They were born in the United States.

MARIA OAXACA

Here is another wonderful experience of the past summer: A father and mother were united with their two sons whom they had left behind when they came to this country and had not seen for many years. The father became an American citizen a short time ago and sent for his two boys. One, now sixteen years old, had not been heard of for three years, but finally it was found that the Red Cross had picked him up in his own country, sick and starving. His Mohammedan friends had left him to die. The other boy, who is eighteen, had been brought up in one of our mission schools. What a difference! One was in perfect health, a Christian and spoke English. The other, far from well, was a Mohammedan and knew no English. Mrs. Pratt was able to be of service to them in several ways and when they were admitted she gave each boy a Bible, a pencil and pad. The lad who was of the Mohammedan faith said, "I am going to embrace my mother's religion, for it is a religion of faith, love and right living." What happiness has come to this family through the helper at the gateway to the nation!

Mrs. Pratt finds time to help all who ask her assistance, but her duties in the kindergarten are by no means light. I have known her to bathe fifty-six children in one day, in addition to the many other things required of her. Cleanliness is one of the first lessons taught and actual demonstrations are often necessary. But she meets each duty as it appears and it is performed with intelligence, earnestness and cheerfulness. Always there is an atmosphere of peace and happiness.

Every effort is made to give each child who leaves the Island a keepsake. The girls love dolls and the boys toys, pencils, drawing materials, and so forth. She has often been helped out in this endeavor by boys and girls who are able to remain in happy homes in their own land and who do not have to seek a new country and better living conditions. She is most grateful to them.

Mrs. Pratt, too, is a young woman, with a real love for the children at Ellis Island and the work she is doing for them. Perhaps, after all, the in-between name is *not* Felicity, but I am convinced that many folks who have passed through Ellis Island will agree that it should be.

Maria Oaxaca

Miss Oaxaca is the social worker at the Mexican church in East El Paso, Texas. Her early training was received at the Colegio Chihuahuense, the American Board school at Chihuahua, from which she was graduated in 1913. For five years thereafter she was employed by the Board as a teacher at various points in the state of Chihuahua. Following the transfer of the work of the Board in that state to the Methodists in 1918, Miss Oaxaca continued her work under Methodist auspices. But in January, 1926, she joyfully embraced the opportunity to return to Congregational relations when she was offered the work at El Paso. Miss Maria B. Dunning, long a missionary in Mexico, says of her: "Maria Oaxaca! She is a gem of the first water. She is one of our dearest Parral girls, always faithful. I have given thanks continually that she is with our people again; not that it makes any difference whether one works with Methodists or Congregationalists, but when we have so few really good workers, we do not like to lose them."

Miss Oaxaca is an intelligent and efficient worker. Among her activities is the conduct of a large

children's missionary society, which she organized; the direction of the intermediate Society of Christian Endeavor; the leadership of the women's society of the church; and the women's class in the Sunday School. She has done a great deal of visiting and has found her way into many homes not hitherto reached. She quickly wins the confidence of the people and uses it to win souls to Christ. Several of those who have been reached by her influence are now in the training class for church membership. She is a good public speaker also and upon occasion uses this gift effectively.

Whither Bound in Ideals and Purposes?

By Principal W. G. PRICE

THE American Missionary Association was born with a great faith in the hindermost man, and its history more than justifies the wisdom of that faith.

I heard Dr. Charles E. Jefferson, just thirty years ago this October, preach the annual sermon at the American Missionary Association meeting in New London, Connecticut. His sermon centered around the story of the man with an infirmity of thirty and eight years' standing, who sat at the pool of Bethesda, hoping to be healed by being the first to get into the pool when the water was troubled. Others habitually rushed in ahead of him, so the afflicted man sat there unhealed until the Christ came along, on his way into the temple to a feast of the Jews, and tarried behind and took interest in him. I remember distinctly the picture Dr. Jefferson made of those that overlooked the good deed done the afflicted man, but saw and protested because the man, contrary to the letter of the law, carried his bed on the Sabbath day. In an unforgetable way he likened the American Missionary Association to the Christ who tarried behind from the feast to help the handicapped at the rear end of the procession. From then until now, I have not seen a more Christlike ideal than that of the American Missionary Association.

In that same meeting I sat beside a man whom I took to be an aged Connecticut farmer. Someone in the meeting criticized the ideals of the schools and colleges of the American Missionary Association, and outlined what he considered a more practical plan of procedure in these institutions. Then it was that the supposed farmer beside me arose and said that as Dr. Beard, the secretary in charge of the educational work of the American Missionary Association, was at the time in Europe, he felt constrained to speak. The old gentleman said that Dr. Beard was on the Board of Overseers at Yale, and that the boys at Yale had no such opportunity as had just been outlined for the American Missionary Association colleges, and that he did not wish the students in the American Missionary Association schools to have any better chances than the boys had at Yale. I found out that the supposed farmer was no less a person than the late Dr. Ward, of *The Independent*, and a member of the executive committee of the American Missionary Association. While I have never fully understood what it was in the criticism that so incensed Dr. Ward, I knew full well before he sat down that the American Missionary Association was no hospital for the incurables, and that the Association purposed to make of the hindermost a first rate man and citizen. I have watched, studied and read much on the American Missionary Association since then, and I have seen nothing that made me believe there was any worthwhile thing to do with the American Missionary Association's ideals but to live up to them. I know for a surety that nothing grips and stimulates the backward man more than the consciousness of the American Missionary Association's faith in and ideals for him.

In fact, I have found that the chief reason for backwardness was low ideals in the minds of the backward or in the minds of those that had most to do with them. Dr. H. Paul Douglas has truthfully said that only for a prize set before him will a man contend with all his might. The founders of the American Missionary Association knew this, and while they put the foot of the American Missionary Association ladder in reach of the hindermost man they put its summit so high that the most aspiring would not lack for room to climb.

The periodicals of late have been quite full of accounts of the progress made at Harvard University, during the administration of the late Dr. Charles Eliot. In the great advances that resulted in making all America his and Harvard's debtor, Dr. Eliot saw no need of changing the ideal engraved upon the Harvard seal by the founders of the University. He, however, by his advances brought the ideal of the University nearer to each of us. He again and again adjusted the services of the University to the shifting needs of the country, enriched and extended the bounds of the University, but each extension was on the old lines. He left Harvard

the same old university but enlarged and enriched; or rather he left it a new university on the old lines. So I would have the work of the American Missionary Association move forward on the old lines, because those lines were laid in truth and you can not successfully put any frills on truth. The American Missionary Association has stood for truth, sincerity and reality in all of its work, and the changing needs of today will hardly get beyond the need of these virtues.

Whither are we bound in ideals and purposes under the new conditions that confront us? I should say let us strengthen the old foundations; let us make, if possible, more secure the old principles that the spirit which the American Missionary Association has been pouring into the arteries of the nation for above three-quarters of a century may be heightened and glorified.

In missionary matters, however, as well as in all others, where there are no changes there is no life—no progress. Therefore, while striving to cleave to that which is best in the past, we must constantly adjust our work to the needs of the present and of the days so soon to be.

Booker Washington used to say that the task of agricultural education was to make two blades of grass grow where but one grew before. But the times have changed since his day. Now, the task in agricultural education is much more acute in the field of distribution than that of production, and our agricultural education must move up if it serves efficiently this day, and stress more the social sciences as related to agricultural life. The most elaborately equipped institutions I have seen in agriculture for Negroes are quite antiquated when it comes to modern equipment for economic farming. Our agricultural graduates have had too little experience in not making farm labor bills excessively high. "The agricultural labor problem," as Prof. Warren says, "is not to be solved by having more laborers or cheaper laborers—but by better directed labor." In the face of rural migration and the farm labor problem we are not giving, in any of our agricultural institutions, adequate attention to the training of students to work efficiently or to economically direct farm labor.

Much of our work in the country districts is practically being undone by great migrations of the farm people, due to lack of education, efficient agriculture and to a need of a richer social life for the country people.

We need in our country districts nothing less than such an evolution in agricultural education as has made over rural life in Denmark. I like the methods of the Danes in agricultural education, because they have not divorced the economic from the educational but have made the economic fundamental in all their agricultural instruction and have thus made their agricultural education practical by fitting it into the daily economic life of the farm people.

The founders of the American Missionary Association were so anxious to serve the most retarded in a real way that I can see how we are now showing our loyalty to the old ideals by doing more for the most neglected of our people: the country folk.

Our present encouraging effort to cooperate with the South in educational efforts is not new in American Missionary Association ideals. As to this the report of the commissioner of education for 1902 says: "Of all the mission educational enterprises of the Northern Protestant evangelical churches, the American Missionary Association seems to have borne in mind most completely the idea of working in connection with the Southern states and people in the upbuilding of the common school for the colored race. It has, more than others, discouraged the mischievous habit of engrafting the old-time parochial school on the churches that have been developed by its missionary activity. In three of these states—Virginia, Mississippi and Georgia—at different times its larger schools have been subsidized by the state in the interest of their normal and industrial departments. It has not shown the usual desire to retain its original authority or to utilize its bounty to acquire the perpetual educational control of its schools. Four of the most important schools of the higher order with which it has been connected and which have been liberally aided by it are now entirely separated from it—Howard, Hampton, Berea and Atlanta University. The explanation of this may be found in the fact already stated, that although the American Missionary Association first united with several of the evangelical Protestant churches in its work among the colored people, each of these associations in turn has preferred to separate itself from others and organize on a more decided and exclusive denominational basis, looking to the church it represents for its support and guided by the sectarian policy thereof."

The greater progress we are now making in cooperating with the South in efforts of education, is due to no new policies but to a better understanding of our work wrought by time and to the increasing number of fine men in the South, who, like Plato Durham, can honestly say, "Some of us down South have concluded that we must live the New Testament or scrap it; for if the New Testament cannot get us over the color line, it is of no use any-

where." As to cooperation, then, the American Missionary Association faces the new day with its Lincoln policy of charity without malice and its "stand with anyone that stands right, standing with him while he stands right and departing from him when he goes wrong."

The American Missionary Association of necessity has received so much of its financial support from Northern friends that some have felt the present praiseworthy effort to get those it serves or has served to contribute more to its support was not found in its old ideals. If social ethics is to be trusted, a fundamental purpose of all charity is to make itself less and less a necessity. The American Missionary Association has known, then, from the beginning that you can not make men of a people by perpetually carrying them. The Association knew all along, as the late Theodore Roosevelt put it, that "a person who will let you tote him is not worth toting." When our children are young and helpless, we wisely say little of their self-support, or the support of others, yet, we have it distinctly in mind, and expect them to be true to the fineness of the faith of the fathers, and to keep the old home fires burning. If the ideals of the founders of the American Missionary Association are lived up to it will be to die in disgrace if we, whom it has helped and is helping, do not more and more become its financial pillars.

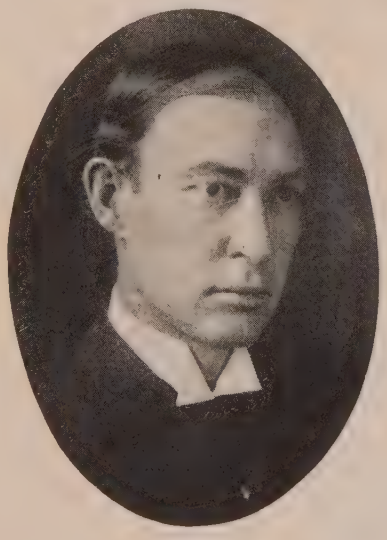
The American Missionary Association, our pioneering missionary society, with accumulated wisdom and strength goes with its old principles pioneering into the new day, looking for needs—needs that it requires Christian courage to face—and looking for better ways of meeting those needs.

The Larger Vision

By ASBURY KROM, D.D.

An address for the Ministerial Boards at the Annual Meetings of the Homeland Boards, Bridgeport, Connecticut, November 5, 1926.

COMPARISONS are odious. I will proceed to make one. The Protestant Episcopal church has 1,193,321 communicants. We have 901,660. They have 6,140 clergymen. We have 5,510. In response to an appeal made in 1917, they raised for their Church Pension Fund $8,750,000. At the end of 1925, net collections on the Pilgrim Memorial Fund were $4,850,426. At the end of the eighth year of operation, namely, in 1925, they had $19,142,855. Our total invested funds were $9,172,732. They had one hundred per cent of their churches cooperating. We had less than ten per cent. Their churches paid in assessments $1,016,157. Ours paid to the Annuity Fund less than one-tenth of that amount and raised for Ministerial Relief $319,328 through contributions to benevolence. They were paying annually in pensions $547,265. We were paying for Annuities and Ministerial Relief $298,976. Comparisons are odious, particularly this one.



ASBURY KROM, D.D.

My theme is "The Larger Vision." A brief glance at these figures would lead to the hasty conclusion that the Episcopalians have the money and we have the vision. They have the money certainly, but have we the vision? That is the question I want to raise with you.

In the first place, I don't believe we ministers, as a class, have it. We are too much inclined to find the significance of this enterprise solely in terms of dollars and cents, and not in terms of soul stuff. We are hopelessly tied to a tradition. This tradition roots itself in that fine and fertile soil known as Ministerial Relief. But the Board of Ministerial Relief provides the funds for a hospital corps following in the wake of the army, caring for the wounded and burying the dead. The Annuity Fund provides the sinews of war, making it possible for soldiers to fight the battle with strength and courage.

The man who begins to participate in the Fund at thirty, and remains therein until he is sixty-five, will have more courage and self-respect than the man who stays outside. He will have, through the burden of anxious thought for the morrow lifted, his total energies released for the task in hand. The man who does not and will not participate in the Fund, thinking, perchance, that he will

not live to enjoy its advantage, is not going to die an untimely death before sixty-five, he is dead already —dead at the top. Otherwise he would understand that the prime benefit of the Annuity Fund does not consist in giving a man material support between sixty-five and the grave, but in helping men mentally and morally from the age of thirty until they are perfect even as God is perfect. The first function of this Fund is to assist in helping men in our local churches to become one hundred per cent efficient.

But if the local church needs men one hundred per cent efficient, the denomination needs men one hundred per cent loyal; men who are tall enough to see over their parochial fences and catch a vision of the Kingdom of God; men who are big enough to see in our missionary Boards, not so many competing agencies, but so many long arms stretched forth to do the work of their own parish; men who have both the unselfish loyalty and the sacrificial spirit to work with other men in their own city and state, and then with other cities and states, until they get their reward in the challenge of a task that is too big for the best of us. Surely every secretary realizes his dependence on the minister of the local church for the successful prosecution of his own work. If the minister has an anaemic spirit that exhausts itself before it reaches the borders of a narrow parish, the secretary and all his works will be taboo. The frontiers of that parish will be guarded, its pulpit nailed up, and the reply to all appeals will savor of the stupidity of those who, in olden times, said that they did not even know that the Holy Spirit had been given. How are we going to secure denominational loyalty, create a healthy *esprit de corps,* and secure a type of man who has the disposition to see in the work of the American Board, the American Missionary Association, and our other agencies, equally important, the opportunity to put the Kingdom of God first? Let the churches recognize that they cannot be held together by a weak sentimentalism which has been aptly defined as "enjoyment without obligation." Let them emphasize the moral value of an enterprise which, by providing for undervalued and underpaid spiritual leaders some measure of a justice too long delayed, puts efficiency into the hands and loyalty into the hearts of men where both efficiency and loyalty are so much needed.

If our ministers do not catch "the larger vision," how can we hope it will be caught and fixed by our churches? It is too frequently supposed that the assets of the Annuity Fund accrue to the man and the liabilities are handed over to the church. The minister needs the Fund and needs it badly, but the local church needs it more. If the minister needs it first in the interest of his body, the church needs it first in the interest of its soul. Every minister can afford to suffer injustice, but no church can afford to practice it. The great per cent of our churches today need, and some of them need badly, the kind of toning up that the Annuity Fund is capable of providing.

Willard Sperry is on the scent of a condition, altogether too prevalent in the local church, when, rising to the defense of the theological seminary, he says: "At the day of judgment the theological seminary will come off a good deal better than those churches which put their ministers under pressure to fill the pews and pay the bills by the cheap appeal of a type of preaching which is supposed to beat the devil of amusement at his own game. Ministers are more liable to be corrupted spiritually by the worldly mindedness of church Boards than by the academic tone of the seminary." But we have no need of going so far afield to get confirmation of the suspicion that there is always the lurking temptation lying in wait for the church, to employ a minister, not to lead it in the worship of God, but to leave it free to offer its sacrifices to Mammon. One of our own splendid laymen has just spoken to us, this afternoon, on the theme: "The Application of Business Ethics to the Enterprise of the Church." Think of it! The church of the living God, the fountain and source of ethical inspiration, the proclaimer of the moral law to the nations, going, let us say, to Wall Street, to secure an ethic for the transaction of its own business! The implication, of course, is unavoidable, that our condition would be improved if we did. If this line of thought were followed in any other sphere, except the ecclesiastical, the man on the side lines would be justified in concluding that there was something in Denmark that was rotten. We believe that there is, and that we know the focal point of infection.

The leadership which our Congregational churches have taken in proclaiming the social gospel has been a veritable asset, both in the life of the church and the nation. We have preached justice in our pulpits and heard it in our pews for a long, long time. Our foremost princes in Israel have proclaimed it from the housetops, and their voice has been heard. The application has been made to the butcher, the baker and the candle-stick maker. We have preached it for every man in society for whose material welfare the church is not directly responsible; but we are failing to practice it in relation to the one man in society, for whom the church is directly responsible, the minister. "Pity

the poor minister," says Glenn Frank, in a recent syndicated article. We had better say, "Pity the poor church." Jesus on the way to the Cross said: "Weep not for me but weep for yourselves and for your children." If you belong to a church that contributed nothing to the Pilgrim Memorial Fund, or a church that did contribute, only to wash its hands clean of the whole matter in the collection plate, if you belong to a church whose minister is carrying, unaided, his responsibilty to the Annuity Fund, or if you belong to a church whose minister isn't in the Fund because he hasn't money enough, or wit enough, to join it, then I say to you, don't weep for your minister, but weep for yourselves and your church and also your children.

Particularly the children. For after all this larger vision is concerned more with tomorrow than today. For tomorrow Congregationalism will be face to face with a great problem. The problem of tomorrow will be today's problem multiplied by ten. The problem of the efficient, loyal leadership of churches that have learned that justice, like charity, begins at home. Where are we going to find these men?

The Protestant Episcopal church has one hundred per cent of its churches contributing to the Fund. Not because ecclesiastical machinery has been oiled and speeded, but because so many of the parishes accepted the plan that the remainder came in, in the interest of self-preservation. The parish that failed to contribute knew that, so far as its ministry was concerned, it would fail to compete.

We, as a denomination today, are competing at a great disadvantage with denominations that have been a great source of ministerial supply. We are not competing with them for money, or for members, we are competing with them for the most valuable commodity in the spiritual market place, for the one thing that is absolutely indispensable to our Congregational life—a leadership that is one hundred per cent efficient and loyal.

What shall we do about the matter? Shall we throw up our hands and surrender? Or shall we admit, first and foremost, that having put our hands to the plough we have been continually looking back? That we started out to do justice, and are content to fall back each year on charity? And then, recognizing this, shall we not all pull together until we have won, not merely the glory of preaching justice, but the honor of practicing it?

The way to begin is simple and ought to be comparatively easy. In the smallest of our states it was found at the end of the year 1925 that there were still unpaid pledges to the Pilgrim Memorial Fund amounting to $7,200. Since then every church that harbored an unpaid pledge has had that burden laid on its guilty conscience. That total amount has been reduced to $3,039.50. That state is still reducing. Some of those who pledged to the Fund have since died. Some had died before they pledged. But in their place it is proposed to find a sufficient number of those who are both morally and financially alive to finish the unfinished task. This state proposes that every dollar pledged to the Pilgrim Memorial Fund shall be paid. When every state does as much we will have $800,000 more invested funds and $40,000 more income. Then we will be free and ready to appeal to the denomination to allow this Fund the right of way in the interest of securing a sum sufficient to do justice to our ministers, save the self-respect of our churches, and put Congregationalism in the running with our sister denominations.

The Department of Missionary Education

By JOHN LESLIE LOBINGIER

Our readers will remember that Mr. Lobingier is the recently elected Secretary of Missionary Education—EDITOR.

THERE is some one in your church who would like to see the boys and girls growing up with a larger world vision than their parents have, and with greater intelligence in regard to the people of other races—their ways of life, their religions, their contributions to our common humanity, their weaknesses and their strength; he would like to see people of his church, both young and old, growing into a more genuine experience of world-friendship and good-will. But that someone does not know how other churches are working at such a task and what methods and helps they have found of most value.

It is for the sake of this person, and others like him, that the Department of Missionary Education exists. Some years ago the National Council established this department as a part of the work of the Congregational Education Society, because it believed that the task was distinctly educational. It felt that such a department ought to be free to suggest programs looking toward the development of world-Christians, with all that that term implies in habits and attitudes, ideals and understanding. Only

on such a basis can we expect our world-wide work to be satisfactorily promoted, and our giving to be intelligent.

Individual Problems

Those who are charged with the responsibility of missionary education in the local church frequently find questions arising in their minds as to literature, sources for the best stories, methods, and so forth. The Department is constantly receiving personal calls and letters with questions of this kind. It does not pretend to be able to meet all these needs satisfactorily, but it does seek to give advice on local church or school problems of missionary education, up to the measure of its ability. It often finds it possible to pass on to others the methods that have been tested and found workable. No Congregational worker need hesitate to seek such help as the Department can give.

World Service Schools

About two thousand Congregational Church Schools have adopted the plan of missionary education called the World Service Plan. Others are invited to enroll or to write for information. It is not a hard and fixed plan from which there can be no deviation; it gives ample room for freedom and originality. Through the cooperation of the Home and Foreign Boards it does, however, furnish graded material dealing with Congregational work the world around, and suggestions as to ways in which this material may be used. World Service Schools have an average of at least one missionary program a month, and many of them a weekly program. They make contributions toward the support of the world-wide denominational work, and they do so because of their interests, based on understanding and cooperative service.

Original Methods in Missionary Education

Many Church Schools or other groups in Congregational churches are fortunate in having exceptionally capable leaders, who will not be content to follow in the beaten paths or to do only that which is suggested in a printed plan. For this they are to be commended. It is only on the basis of such original work and experimentation that progress in plans and methods ever comes. Such schools, much more than others, may follow the project principle in the true sense of that term—a project being a self-determined unit of activity, with a definite purpose in view, carried to a logical completion. They give much more opportunity for pupil-choice and pupil-initiative, and for that very reason require a higher degree of skill on the leader's part.

Obviously, information in regard to significant work of this kind should not be kept within the walls of any single church. It should be made common property, to serve other churches as an impetus to an improved program of training for the world outlook.

The Department of Missionary Education is beginning to collect the names of schools that are doing original work in this field, or are ready to attempt something experimental, out of the beaten paths, or somewhat more difficult than formerly. It will be glad to add to its present list the names of other schools that are ready to enlist with this group, and this statement is an invitation for them to reply. What the Department plans to do in this case is twofold: it will attempt to offer appropriate suggestions as to method and ways of approach, but more important still, it will seek to be a clearing-house through which such methods may be passed about among the group of experimental Church Schools.

Study Courses

Those who have followed the study courses and other missionary education material published in recent years by the Missionary Education Movement have been appreciative of its growing value. What splendid texts are provided this year, for example, for young people and adults in "Our Templed Hills," a study of the rural church problem, or in "Young Islam on Trek" or "The Moslem Faces the Future," books on the Moslem world! How unique a course the authors have given us for the primary age in "Musa: Son of Egypt!" And so of the material for the ages between. But in this work the majority of the larger denominations cooperate. And when the Department of Missionary Education assists in this task it is helping in an essential work that is accomplished in this way with greater efficiency and far greater economy of time and money than if it were attempted purely as a Congregational enterprise.

These interdenominationally published helps for children and for boys and girls are widely used in our Church Schools and in other groups. The study books for young people and adults are suitable for use in women's societies, men's classes, young people's groups, Church Schools of Missions and religious education institutes. The Department endeavors to stimulate such study.

Through its Leaders' Helps Service it mails to the leader of any group sending in its enrollment card—without cost—a set of suggestions with lists of readings, dramatizations, pictures, and so forth, and an outline for the conduct of each session of the class. Accompanying these suggestions is a packet of appropriate pamphlet literature bearing upon the related work carried on by Congregational-

ists. Such helps are now available for all the young people's and adult courses of 1925-26 and of 1926-27.

In the booklet, "The Church Training Institute," by Herbert W. Gates, the plan, purpose and program of such an institute—often called the Church School of Missions—are outlined. Upon request that booklet will be mailed. It will be appreciated if any reader of this article in whose church such an institute may be held will send a copy of the program to the Department of Missionary Education. Such programs are always valuable for information and as suggestive to other church groups.

Stories

The story has always been a favorite factor among educational materials. The demand for good stories constantly exceeds the supply. In the specialized field of missionary education this is equally true. Workers in this field need satisfactory stories that carry their message of understanding and appreciation of other racial groups. To meet this need the "Here and There Stories" are published by the Department of Missionary Education, with the cooperation of the Woman's Board of Missions and the Homeland Boards. They do not deal with these Boards as such, which would scarcely be appropriate for use with boys and girls; but they do give an insight into the lives of children and older people too, in different sections of the United States and in other parts of the world, where these Boards carry on their work. These are human, personal and interesting stories. Two are issued each month, except July and August, one centered in our own country and the other in some other part of the world. Twenty new stories a year are thus made available at a cost of only fifty cents. The letters that come to the Department indicate that they are used in the home for bedtime stories or for Sunday afternoons; in the Church School as part of the worship period, for lesson illustrations, or as an aid in the friendship or missionary work; for boys' and girls' reading; and for informal dramatization in various places.

Young People's Groups

At an impressive service held in the Broadway Tabernacle, New York, on October 15, the various activities in the program of the Congregational Women's Home Missionary Federation were formally transferred to other agencies to be carried on by them in the future. To the Department of Missionary Education was committed the responsibility for the work which the Federation had been doing in three fields: literature, young people's work and summer conferences. In accepting this responsibility the Department does not branch out into new fields, but does aim to strengthen its efforts in these directions, with its thought upon the homeland and the world alike.

Increasingly churches are recognizing the value of the summer conference in training their young people for the world outlook. The Young People's Department of the Education Society is active in this field, and the Missionary Education Department is also ready to give help and information along these lines.

Many Congregational young people's groups use the Christian Life topics for their discussion meetings; others use the Christian Endeavor series. In either case there are a considerable number of themes along missionary lines. To give help in the preparation of these meetings the Department has issued a leaflet for each of these two series of topics, and similar leaflets on the missionary topics of the Junior and Intermediate Christian Endeavor series. Any or all of these leaflets, for the year, November 1926 to October 1927, will be mailed on request.

Special Helps and Leaflets

In order to render assistance along various lines in the missionary education field, the Department publishes literature of other kinds from time to time, and has available such leaflets and helps as these:

"Principles and Methods of Missionary Education."

"World Service Plans for Young Children."

"World Service Plans for Juniors."

"Missionary Reading."

"Teaching Stewardship."

Early in 1927 the Department will probably begin to issue a quarterly bulletin giving brief and up-to-date information of various kinds for the help of people who are working at the task of missionary education in the local church.

What is the chief concern of a department like this? it is sometimes asked. Does it not give precedence to foreign missions at the expense of home missions? some say. Or does it not do the reverse? others will ask.

Missionary Education can not stress work abroad as of greater importance than work at home. Neither can it emphasize home missions as primary. The one thing that it must try to discover and to emphasize is such a program and such an approach as will result in better understanding of world affairs, a more genuine good will toward others everywhere, and a real concern for the spread of the Christian way of life, not in geographical areas only, but in every area of human experience.

In the Rockies and Beyond

EACH local church likes to know what the other churches are doing. Pictures help to tell the story. The buildings shown upon this page are situated in the Pacific zone, but they can speak for changes which are occurring everywhere. The small church as well as the large is seeking better material equipment. We hope it is the prophecy of unusual spiritual growth in the days not far away.

This house of worship has been sold and is to be replaced by a far better one. The new one will stand near to the Meno Trope Hall, which is the property of the American Missionary Association. Educational work there and through the whole region will be reinforced by the new church plant. Several thousand dollars of the Building Society's money has in past years gone into church and parsonage buildings at Provo and more will doubtless go into the proposed new meeting-house.

CHURCH AT PROVO, UTAH

Provo is the home of Senator Smoot. He is said to be as consistent a Mormon as he is known to be a hard-working senator. The whole region is dominated by the Mormon Church. Congregationalism occupies few places in Mormon territory. But wherever it has a foothold it should see to it that the light shines.

Green River, Wyoming, is an important division point on the Union Pacific Railroad. The meeting-house, lying under the shadow of that butte left by the retreating waters of an age long lost to knowledge, seems very small. But it is holy ground. In it characters are forming which will outlast the stars. A Sunday School of one hundred and eighty-two is crowded in it on every Sunday. The church is therefore planning to erect a new house of worship upon an adjoining lot. The building, with the furnishings, is to cost twenty-six thousand five hundred dollars.

Crossing over the Rockies we find at the foot of the western slope of the Cascade Range the pretty town of Ashland, Oregon. This comely little building going up is to house our church there. The old building with the land has been sold to an oil company. The way has not been easy in the old location and better days are promised than were likely to follow had the church remained in its

CHURCH AT GREEN RIVER, WYOMING

CHURCH AT ASHLAND, OREGON

former house of worship. Ashland is but a few miles north of the California line. To the west of it are the mountains covered with snow and close by are sulphur and lithia springs, where happy tourists rest for days at a time in camps provided for them.

The Alameda Park Community Church is one of the fourteen churches in Portland, Oregon. The church was incorporated close to the first of January, 1925, and is therefore very young. This building is likewise but the beginning of what will be.

ALAMEDA PARK, OREGON, COMMUNITY CHURCH

Many a church that has come to strength and influence began in circumstances far less favorable.

The Bay Shore Community Congregational Church at Long Beach, California, was organized in 1925. With the help of the Congregational Church Building Society it has already completed the first unit of its church plant. We show the same upon

THE BAY SHORE COMMUNITY CHURCH

this page. It has cost over eighteen thousand dollars. We wish there was room to show the architect's sketch of the other parts of the beautiful church structure it expects some day to secure.

Long Beach has a population of about one hundred thousand, ninety-five per cent of which are native Americans. Our Church is in a section of the city assigned to it by a "comity agreement" with the other denominations and will therefore have a great field to cultivate. Its section of the city is rapidly growing and the Bay Shore Church is thought by all to have a wonderful opportunity.

Insurance as a Method of Benevolence

By WILLIAM S. BEARD
Secretary of the Laymen's Advisory Committee

GIFTS for the world-wide work of such proportions as to represent genuine sacrifice enable their donors to stand shoulder to shoulder with the missionary force.

The missionary invests his life in the cause of world betterment. It is the money of the man who takes his giving seriously which makes it possible for the missionary so to invest himself. Money thus becomes an equivalent of life. It takes life to produce money. Noble uses transform money into life again.

Two problems confront the prospective giver. Into which and how many of the galaxy of opportunities included under the caption of the world-wide work will he project himself? This is the first problem. There are the evangelistic, educational and medical enterprises in other lands. There are at home church extension, training of leaders among belated races, promoting Christian education, caring for ministerial veterans and their families. There is the strengthening of the work in one's own state through the local church, through state conference and the city extension societies. There is blazing of new trails for the feet of the Congregational host as outlined by the National Council and its commissions. Royal opportunities for investment all these various fields afford.

The second problem is that of method of benevolence. The title of this article suggests one an-

swer: in life insurance. Select the institutions which you wish to aid and take out policies in their names or those of the Boards which are the custodians of those interests. There are manifest advantages in this method. Your gifts will reach your intended beneficiaries in their entirety. There can be no shrinkage due to costs of administration. Almost invariably exemption of such bequests from taxation avoids a compulsory selling of securities at the price of the moment to satisfy state and national claims. Payment of the bequests is prompt upon proof of death or the maturity of the policy. Long-drawn-out litigation is impossible.

This method may appeal to some for whom a conditional gift or a bequest by will is not practical, or it may indeed be supplementary to such.

The Laymen's Advisory Committee at 287 Fourth Avenue, New York City, or any of the Boards, will gladly render any assistance or furnish information as to causes which await aid.

The Blessed Christmas Fund

By HARRY R. MILES

GIFTS to the Christmas Fund begin before they are asked. More than three thousand dollars already received shows that friends from coast to coast are waiting the call to make a glad Christmas for Veterans of the Cross. One check came in November from a widow whose husband, the effective pastor of a large church, was suddenly taken away by pneumonia last winter. Her oldest boy is working his way through the University of Michigan; one daughter is a high school senior. The second daughter out of school hours cares for children. A boy of ten runs errands. They are all banking earnings, to be used for their schooling, and even the youngest boy of seven is helping. This mother has sent five dollars for the Christmas Fund, both as a memorial to her husband, who always contributed to it, and because she knows how much it means to families in a position like her own.

At seventy-six her husband was told that he might have charge of two churches except that they were eleven miles apart. He answered, "Oh, I don't mind an eleven-mile walk."

She writes: "Now alone in the world and able to sit up only a little, I have so much to be thankful for."

The Christmas Fund ministered at her bedside.

A husband and wife a year ago celebrated their sixtieth anniversary. This veteran of ninety-one, with fifty-six years of active service accepted a salary of six hundred dollars in his last parish rather than have his church go on the home missionary list. He wrote in the fall: "So far we have been unable to do anything in the way of the winter's coal, and we hope the Christmas message will bring light on that matter." Ministers and widows all over the country are waiting the Christmas check to meet some imperative expense which the small grants cannot possibly cover. Givers to the Christmas Fund have never disappointed them, and we know that they will not this year.

Last year over five thousand donors gave $58,735, a gain of more than eight thousand dollars over the year before. New subscribers, eight hundred of them, helped to bring this increase. It made possible an average Christmas remembrance of forty dollars to pensioners on the roll. Think what forty dollars means to ministers whose average grant is only $317 and widows, $233. We hope that the Christmas Fund of 1926 may add fifty dollars to these meager pensions.

What the Christmas Emergency Fund Has Done

The generous giving of 1925 made possible beyond the Christmas check the Christmas Emergency Fund, which has gone on with its great and beautiful work in 1926. It has brought deliverance from unexpected but imperative expenses which would have been a drag upon pensioners for years, if indeed they could ever have been discharged.

A terror of debt. One widow wrote of a check for twenty-five dollars, "It surely did meet a serious need, for I have a perfect terror of debt, and expenses and bills have piled up until I saw no way open."

In the Florida hurricane. A minister of seventy-five put his life earnings into a little home in

Florida and planted citrus trees in expectation that the income from them would support him. All went well and the first crop was approaching the harvest season when the Florida hurricane swept it away, and the returns for years of labor and expense of cultivation were gone. A check from the Emergency Fund brings help and courage in his hour of loss.

Warm and decent bedding. A woman wrote in October that her blankets and quilts were patched until they could no longer be mended, and she wondered if some church could not send her a box of bedding. A check from the Emergency Fund was sent to buy bedding. She wrote in response that she had bought blankets and material to make quilts and sheets. She said that her quilts had been worn until they were no longer warm, and that she had been worried, lest she be taken sick and neighbors coming to care for her see how shabby her bedding was. She had not worried about being cold, but lest she be caught using bed clothing of which she was ashamed.

Most of the Christmas Fund goes to older people, sometimes to relieve distress, and sometimes to give a bit of margin to those who, as one wrote, are troubled in conscience if they are not squeezing to the limit.

No money is more thankfully received or accomplishes more than that which helps widows in their struggle to keep children in school. These mothers are distressed by a fear that loss of their husbands may prove a permanent handicap to children denied training for life. One mother speaks of two daughters who had to quit high school and go to work. She is determined that her boy shall have the full course. Checks sent to boys and girls who are largely earning their schooling are investments for the future.

Help to maintain through 1927 the blessed ministry of the Christmas Fund.

* *

The Home Base

By WILLIAM W. LEETE, D.D.

THOSE who gathered at Bridgeport the first week of November were fortunate. The inspiration of a throng was lacking, but never was a program richer in things worth thinking about. One whole day of the three was given to the story of the Church Extension Boards. We believe that in that day even the well-informed had a new vision.

President Huget made sure at the beginning that everything should be done decently and in order, while General Secretary Halliday, with his happy outline of the work assigned to home missions, church building and Sunday School extension, tuned up the company to high expectations concerning the good things to follow. The treasurer's report was illuminating. Who, even of the initiated, realized until Treasurer Baker spoke what knowledge and vigilance must be exercised to be able thus to stand guard over the funds of the three Extension Boards. That the Building Society and its secretary have many friends was seen in the applause which greeted Secretary Smith's quiet but appealing explanation of its expanding needs and policies. Dr. Royce, as adviser and director of new building enterprises in the city, and Dr. McCollum, as field secretary in the great central states, justified in businesslike statements the existence of the offices which they so happily fill. Dr. Bloom's well-prepared and incisive first report showed the tasks that were opening up in the Eastern division of the country. The Negro's need became ours as Director Kingsley eloquently described it while Dr. Obenhaus made us likewise enthuse over the condition and prospects of the German churches.

Youthful Helpers

The task of making America Christian loomed up greater and more insistent as the hours passed. The youthful speakers of the afternoon gave to it a new note of appeal. Hope was in the step by which they mounted to the platform as well as in the story which they told when they arrived there. The enlistment of youth is no small part of the home missionary program. The Sunday School Extension Society has been pushing them to the front by its call for summer workers. The fifty employed last summer, most of them college graduates, brought not only life to the regions they served, but found a new life quickened in their own souls. Three representatives of this new field force appeared upon the platform. Miss Woodberry, in her usual attractive way, pictured the lure of the summer conferences. Its object of education, recreation and inspiration rarely fails to be realized in the experience of the ordinary young man or woman, and the importance of getting the young folks to these enthusiastic meetings cannot be overstated. They may come even as the telephone operator girl came and yet it is even then well worth while. This girl said she attended because it was the only place where the price was low enough so

that she could afford to go for a summer outing.

Three virile young men under home missionary appointments told of their experiences in Montana, North Dakota and Maine. One found children in the parish eighty miles from the railroad who had never heard of God; another of them, trained in an atmosphere favorable to faith, confessed that it was on the college campus quite as much as anywhere that American youth were living with no real sense of God. In his view, what the boy of the college needed was to be set down in some spiritual clinic like that offered by the larger parish idea and it was there, so he thought, that the young men might find God. These three young men all deplored the lack of larger expenditure in men and money in our Home Missionary fields, but acknowledged the co-operative agencies by which every community is more and more becoming tied up to the Christian task. Friends of the Building Society smiled when one of the young men, who had felt its strong helpful hand throughout a building program, gave expression to the belief that when the Building Society officers come to the pearly gates St. Peter will be so glad to see them that he will say, "Come in," without even asking a question.

Dr. Ellis' Address

Remembering the one hundred years of Home Missionary history which has just passed and looking to the new century the address by the Rev. Arthur M. Ellis was very appropriate and effective. The man who asks, How long must we hear the call for home missionary money? would have had his answer had he been there. There is evidently to be no release in this war. The home missionary field is still vast. In order that it might be suggested the audience was taken out in the first place into one of the struggling larger rural parishes and saw there the people who seldom hear a preacher and there watched the children waiting by the roadside for the missionary auto to take them to the first Sunday School. We learned that the foreigner is not so much our peril today as is the child of the foreigner. Separated in language, custom and loyalty from those who gave him birth—and this, too, by what he has heard the native American say and do—he has learned obedience to unsafe counsellors and so becomes a multiplying menace. With religion banished from our public schools, what increasing care and effort must be shown by the churches if these multitudes are ever brought to the kingdom of the truth.

The peril of the city has grown no less. The tremendous task put on the churches there cannot be borne by the local membership alone. It is not the task of one church, it is the task of the united churches. The surburban churches must likewise be fully reinforced. The lessening of home ties makes Christian work more necessary and yet makes the approach to individuals more difficult. Children see little of their father. The family life is broken up. We are told it will soon be possible for a man to eat an early breakfast in New York and reach San Francisco in time to dine at some night club. Men take the engine of a steamer or the wings of an aeroplane and dwell in the uttermost parts of the earth. And while they do not escape God, they do escape the preacher.

Our work today changes as do the seasons. We must follow the men to the wheat fields and the beet fields and to the lumber camps. If we catch the multitudes of untrained youth it must be by summer Sunday Schools and summer conferences. In the closing portion of Dr. Ellis' address the duty of the present age in stressing Christian living was very strongly emphasized. It was called for, so the speaker said, not only for our own salvation but because of the unfortunate reaction against Christianity appearing in all parts of the world, because of the inconsistencies revealed in American life. He referred to the impression given abroad through our newspapers, and also through students residing for a time in America, that America was not really Christian. Unfortunately the kind of religion preached by the missionaries is not the kind of religion that America really teaches. The inference strongly drawn by the speaker was this: that unless we occupy this country for Christ, the work of foreign missions must be held up. Inconsistency here, he said, spells disaster everywhere.

Some Inferences

The work of the Church Extension Boards is at the home base of Congregational effort. Upon it depends our far-flung battle line. To make it strong should be a consuming passion with us. The meeting at Bridgeport of all of our Homeland Societies is but a reminder of our duty and of our opportunity. The lines marked out by it ought to be followed up by sermons, personal and printed appeals and by every method through which we can get at the heart of our constituency. The first century has done well, the second must do better. An orator of ancient Rome once played upon Italy's feelings and pride until a generation came to birth that knew and practiced but one maxim and its maxim was this: "Carthage, our greatest enemy, must be destroyed." The cry for our day is still more imperative. It is the word of an apostle. Augustine the rhetorician, being arrested by it, became Augustine the saint. In it is healing and not hurt. It is simply this: "Put ye on the Lord Jesus

Christ." Before it pride, deceit, extortion, vice and sin of every sort must melt away. It is the only hope for America or for mankind. The opening of a new century is a call for new love and greater zeal. The watchword for the orator of today is simply this: American must be Christianized.

Go 'Long, Mule

Dey's somepin' o' de ph'losophah
In a rusty, onery mule,
You can larn a lesson from him
De same ez any school.

Fo' a mule has got mo' *nachel* sense
Widout de frills o' larnin'.
He may hist you up a'side de barn
Widout a bit o' warnin'.

If you 'uns tries ter weah him out
An' don' use no discretion,
Kaise he gwine ter reah an' balk,
Ain't open ter suggestion.

Mule don' want no soothin' talk,
Jes' make cleah de *why*,
Splain to him what's on yo' min',
Mule don' like no lie.

Hoss he run fo' bite sugah,
Sweet words an' mastah's love,
But mule he wanter know what *right*
Befo' he gwinter move.

An' when a man come talk to me
An' feed me suthin' sweet
It make me wish Ah had de use
O' a pair o' a mule's hin' feet!—M. V. C.

Go 'Long

By MARION VERA CUTHBERT

WHEN the powers in Washington decided to build the nitrate plants at Muscle Shoals during the late conflict the precipitation of dark workers in the district was like the deposit of silt by a great river after the spring freshets. Up from the black bottoms of Alabama they swarmed, uprooting themselves by a quick process that meant grabbing whatever was in sight and coming. And of all those who landed, dazed but expectant, in Florence Street none was more confident than Cleveland Jones.

He came with the idea, five children and household goods to the extent of two bed quilts full, deposited the two last-mentioned in a convenient if rather exposed corner and himself went to work. It was apparent from the beginning that, of the several million colored people who are popularly supposed to shun work with the same avidity that they embrace religion, Cleve was the outstanding and shining exception. With the black population protruding for the most part from every conceivable nook in every conceivable shelter, or calling the Alabama sky a roof, the family of Cleve were sheltered in a temporary structure thrown up by his own hands with the help of a docile wife and the children. These last, clothed in a suspender, or an old pair of shoes that exposed almost everything but the ankle, or it may be a fragment of old shirt, darted about in unceasing activity, augmented by noise in proportion. The rest of the colored population looked upon the family with a certain disfavor; such activity was irritating; but the head of the missionary school, being of Puritan stock, and taking this incarnation of honest industry as being the most hopeful sign of a regenerated race, promptly annexed him to the school in the capacity of janitor.

Forthwith, in addition to other things, the Joneses added unto themselves the virtue that was unquestionably theirs by being associated with the leading educational institution of the town. They joined the Methodist church, the biggest colored church, and Cleve, having acquired a whole suit, was seen on the third Sunday thereafter assisting in raising a collection. The children, arrayed entirely in whole garments, overflowed the Sunday School and were especially prominent at the Sunday School picnic.

The Joneses had arrived. The principal, with that statistical head that comes from long association with things educational, essayed a survey of the activities of the family. Waiving social connections and obligations, Cleve was found to be on the night shift at the nitrate plant, daytime janitor at the school and the worker in his own right of a small piece of farm land, besides being a houseman-at-call for six prominent white families. In some of these things the five children assisted, one "Buba" in particular being hard driven, and raising at frequent intervals during a day a loud wail as the heavy hand of his father accompanied the admonition to "Go 'long there, boy"—the phraseology undoubtedly being a relic from Black Bottom days when a stubborn mule was the chief loiterer.

The temporary shelter became a new bungalow in the newest colored quarter. It was rumored that he had *paid* for it. Then one day Cleve came cantering over the school campus on a nervous brown horse. "Land sakes!" said Mammy Thorton, "that man done bought a hoss, an' I 'spec' he goin' to 'quire a wagon!" He did.

The daughters began to aspire to things musical and he bought a piano. One hundred and seventy-five dollars! New! The town gasped. Of course if the Joneses were going to continue in this fashion,

might it not be possible that they would acquire—and this began as a rumor that later became open and expectant gossip—a car?

We are now awaiting confidently, with that cheerful resignation that comes with watching audacious Fate, the day, not far away, when the Joneses, by a process of unabatable growth, will have bought their first—Buick!

Annual Meeting of the Congregational Woman's Home Missionary Federation

THE twenty-first annual meeting of the Congregational Woman's Home Missionary Federation was convened in the Broadway Tabernacle, New York City, on the fifteenth of October, 1926. "With this meeting an important step in the activity of the women of our churches was achieved, and a new stage begun," for in accordance with the vote of the National Council in effecting the merger, the Woman's Home Missionary Federation ceased at this time to be an active organization. All the services of the day expressed appreciation of the past, and hopeful rejoicing for the future. The business sessions were conducted by Mrs. C. R. Wilson, of Detroit, the president of the Federation, and also one of the committee who planned its original organization. Through the reports of the general secretary, the district secretaries and the vice-presidents vivid pictures were given of the wide range of activities participated in by the state Unions, and of the present trend toward uniting the Home Missionary Unions and the state branches of the Woman's Boards in one organization in close touch with the state conference. In accepting the report of Mrs. Pearsall, the general secretary, all present rose in recognition of her splendid service. Following the report of the treasurer, Mrs. H. H. Hart, of New York, Mrs. Hart also presented the report of the committee for the Dormitory Fund for the Schauffler Missionary Training School in Cleveland, Ohio, showing receipts of $5,391 and additional pledges making the total subscribed to be $61,000. The Federation voted that the Congregational Home Missionary Society be asked to become the custodian of the Schauffler Fund. Upon recommendation of the Committee on Continuing Organization, the Federation voted "that nine directors be elected at the annual meeting, to serve until their successors shall be qualified." Mrs. C. E. Blake, Rhode Island; Mrs. Albert Green Duncan, Massachusetts; Mrs. O. E. Maurer, Connecticut; Mrs. L. C. Schnacke, Kansas; Mrs. E. D. Gaylord, California; Mrs. H. F. White, Mrs. H. H. Hart, Mrs. H. E. Smith, New York, and Miss Cora E. Barnard, Illinois, were elected to serve as directors of the corporation of the Federation, according to its charter.

After luncheon, served by the ladies of the Broadway Tabernacle, Mrs. F. W. Wilcox and Miss Miriam L. Woodberry transported their listeners into home missionary fields, and many friends on the frontier were met. A helpful round-table discussion was also conducted by Mrs. D. F. Updike, and greetings were brought from the Federation of Foreign Boards by Mrs. Ernest Evans. The devotional services, led by Mrs. E. W. Peet, of New York; Mrs. L. C. Schnacke, of Kansas; Mrs. C. E. Blake, of Rhode Island, and Mrs. W. J. Van Patten, of Vermont, emphasized the call to greater devotion on the part of the church. With the sense of great power from the omnipresence of God, we can thank God, take courage and go on.

The program of the afternoon was arranged in two groups. Under the heading, "Not Forgetting the Things That Are Behind," Miss Edith Scamman, formerly General Secretary of the Federation, read an intimate and sympathetic historical sketch of the Federation, while Mrs. Timothy Harrison, of Indiana, and Mrs. J. J. Kolmos, of Illinois, spoke of the helpfulness of the Federation in promoting unity of purpose and program among the Unions, and in the development of leadership. "Reaching Forth to the Things That Are Before" marked that part of the program which made the occasion unique and of special significance, for at this time occurred the formal transfer of the various activities of the Federation, by the several committees that had conducted them in the past, to the corresponding Commissions of the National Council, and the other agencies that are to care for them in the future. As each transfer was made and accepted both the wide scope of the work of the Federation in the past and the sense of deep responsibility on the part of the acceptors for the future became apparent. The afternoon session was closed by an able and inspiring address upon "Our High Calling," by Mrs. Franklin Warner, of New York, chairman of the Committee on Woman's Work of the Promotional Council.

At half past six, in the delightfully cosmopolitan and Christian atmosphere of International House, the delegates and friends gathered for a "Fellowship Dinner," Mrs. H. F. White, of New York,

as toastmistress introduced the daughters of two women who were most influential and helpful in the early life of the Federation, Mrs. B. J. Newman, of Pennsylvania, daughter of Mrs. William Kincaid, and Mrs. Lenig Sweet, daughter of Mrs. B. W. Firman. Letters were read from absent friends and greetings presented from those Unions which were represented by delegates or had sent special messages. Mrs. E. H. Scott, of New York, told of the joy of service and good fellowship in cramped quarters and inadequate equipment during formative years. Mrs. Roy B. Guild, Mrs. H. H. Hart and Mrs. H. C. Herring, past presidents of the Federation, gave delightful reminiscences, showing the expansion of the work of women's state organizations. The closing address of the evening was given by Dr. Charles E. Burton, General Secretary of the National Council. Dr. Burton said in part: "I hail with high anticipation the coming of woman into her own in the actual management of our denominational affairs." Following the singing of a hymn, the meeting was declared adjourned. The whole session was one of prayerful gratitude for the past and hopeful rejoicing for the future.

The Religious Side of a Soldier's Life

Madison Barracks, New York

THIS is a comparatively isolated army post, despite the fact that it is located in the most populous state in the Union. Consequently the chaplain, Rev. William A. Aiken, is particularly anxious to provide the men who are stationed there with as much healthful recreation and amusement as possible. He has found, in this connection, that the use of motion pictures of a fine moral and educational character attracts and interests men who otherwise might not be reached at all. The enlisted personnel includes many to whom a religious appeal has been a novelty since they joined the army, but there has been progress on the part of ten or twelve toward Christian faith and discipleship. It is true, also, that the faith of others has been sustained by these services in an atmosphere where it might be submerged very easily. Every effort is made to magnify church connection, and, in the case of civilian candidates at camp, to instill a desire on their part to return home with greater loyalty to their different churches.

Chaplain Aiken states that there has been a minimum of family relief asked during the past three or four months, and that it has therefore been unnecessary to draw on the chaplains' working fund for this purpose. Should an increased garrison revive this need later in the season, he will be able to meet it.

Fort Myer, Virginia

Chaplain Axton is now located at Fort Myer, Virginia, having been transferred to this post from Fort Leavenworth, Kansas. He reports that the Sunday services at the post are well attended, nearly one hundred men being present at each gathering. The Sunday School, too, is growing and developing into a real religious educational school. Interesting reports from Chaplain Axton regarding the work at Fort Myer may be expected from time to time.

In the Canal Zone

Captain Maurice W. Reynolds, of Fort Amador in the Canal Zone, is certain that not many pastors have as an integral part of their parish life a prison with from twenty to thirty men as inmates. He has this number to visit, and, as occasion offers, to talk with and advise. The hospital work takes up a great deal of his time. He says: "If I counted as visits the times I stop to exchange a few words with each man while I am walking around a ward, the total would be between five and six hundred a month. These, with visits to the men in prison and the regular calls, make a total of one thousand every thirty days. Then there are numerous office calls, when the men come for consultation and advice. I consider this and the talks to recruits exceedingly worth-while aspects of the work. Social contacts and activities also enter into the problem in no small degree."

Captain Reynolds believes that one of the most telling pieces of work he has accomplished in the Canal Zone is the sending of a letter to the homes of all recruits as they come to Fort Amador. The number of replies received containing expressions of gratitude for this service has been remarkable. A few extracts from this letter follow:

"I know that you will be glad to learn that one who has indicated you as most interested in his welfare is here with us at Fort Amador. We are glad to welcome him to our post and know that while he is here he will learn the lessons of obedience, discipline, self-control and team-work.

"The barracks are the very latest idea in tropical dwellings, large, airy structures, complete in every way. No expense has been spared in making for the comfort and happiness of our soldiers. Each

barracks has a large room equipped with games, reading and writing facilities and other appointments of a well-organized club in the States. Here the men meet in their off hours and enjoy themselves.

"In addition to this, the amusement and play life of the soldiers is well taken care of. Every evening we have moving pictures in our open air movie hall, with other attractions when they can be secured. We have athletics, such as baseball, basketball, track and field meets regularly. So there is no danger of all work and no play at this post.

"There is also much consideration given to the religious and moral life of the soldier. This particular part of the work is under my charge and here we have a Sunday School, church services every Sunday morning and evening, and occasional talks to all troops on questions of morality and self-discipline.

"In addition to other factors there is the main purpose, soldiering. Here the men learn by doing. Under the supervision of skilled instructors they learn close infantry drill, the handling of the rifle and then, as our soldiers are the men upon whom Uncle Sam must depend for the defense of this, the eastern end of the canal, our soldiers are all trained in the many types of ordnance used to defend the Pacific entrance to the canal. Out of all we seek to build men who will be a credit to our country and our homes. The soldier is learning lessons that will make him a more worth-while American."

While the duties of our army and navy chaplains are numerous and varied, perhaps no other Christian workers have so many opportunities for friendly service. The ministry of the Gospel is given larger scope and finds more ready acceptance by a ministry of helpfulness to many other needs.

A Helpful Fellowship

By HERBERT W. GATES

FOR many years the Religious Education Association, founded over twenty years ago through the vision and judgment of former President William Rainey Harper of the University of Chicago, has been a source of inspiration and practical helpfulness to those who have participated in its conventions and read its journal. With the appointment of Rev. Joseph M. Artman as General Secretary, and Dr. Laird T. Hites as Editorial Secretary, and the inauguration of a still broader policy for the magazine, this fellowship will be of even greater value.

The October number of the journal, *Religious Education,* is a fine sample of the help which the forward-looking leader may find. Its general theme is "Teaching Religion by Projects." It opens with an article by Secretary Shaver of our own Society on "The Use of the Project Principle in Religious Education," which forms an admirable introduction to the subject. Articles by Secretary Stock and by two members of our Board of Directors, Professor Ward, and Dr. Davies, of Winnetka, Illinois, also appear in this number.

There are ten articles which describe the application of this teaching principle to such situations as camp life, higher education, the Church School, the vacation school, and inter-racial relations.

This number of the journal is worth far more than its cost, seventy-five cents. Still more rewarding to the thoughtful Church School worker will be an annual membership of four dollars. This brings to the members the regular issues of the journal, soon to be increased in number and all the privileges of the conventions and of consultation in person or by correspondence with members of the office staff.

The headquarters of the Association are at 308 North Michigan Avenue, Chicago, Illinois.

A Sample and Example

The Rev. Perfect R. De Berry, of Raleigh, North Carolina, has been pastor of the First Congregational Church in that city for fifteen years.

When he went there they had only thirty-five active members. They had a debt on the organ and worshiped in an old frame building heated by two old stoves with pipes across the church. They now worship in a fine brick building rated at some thirty-five thousand dollars, or more, with furnaces, electric lights and a good pipe organ. Six separate rooms accommodate different departments of the work. That membership of thirty-five is now more than five hundred. In addition to the Sunday School with over three hundred enrolled under twenty-one teachers, the Young Peoples' Society flourishes, likewise a King's Daughters'

Circle. Boy Scouts, Camp Fire Girls, kindergarten, and health clubs, and other institutional features are found, including a day nursery, an employment bureau, community cooking, a work with delinquents, some industries and moving pictures. A night school is another feature of the work. A full time paid social worker serves the church in these activities.

Extensions are proposed in remodeling school buildings for a working girls' home and a community center.

The manager of the Eagle Life Insurance Company of Raleigh says that Mr. De Berry's work at the prison camps in the county is one of his most outstanding contributions to social progress, and this work has been recognized by prison workers elsewhere, by the chaplain and by the Pardon Commissioner of North Carolina as belonging to the highest class of this type of welfare work done anywhere.

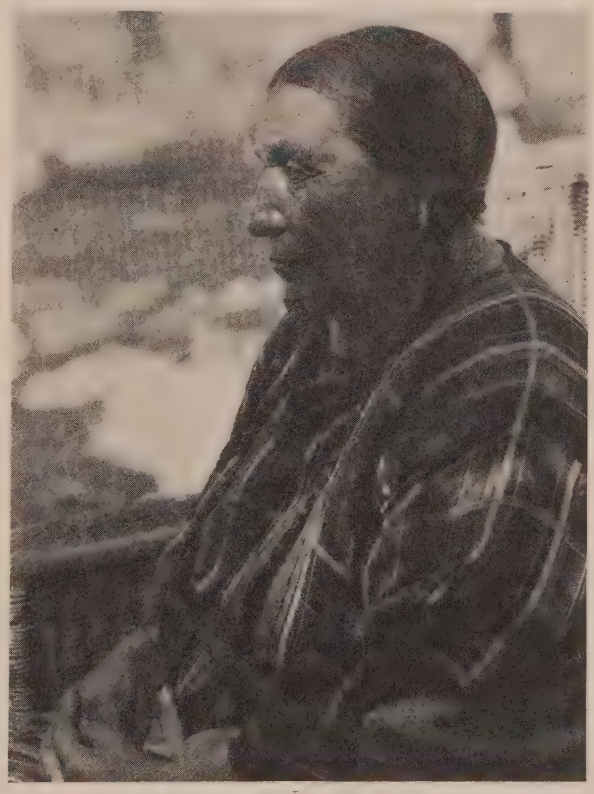
Mr. De Berry was graduated from Talladega Theological Seminary in 1907 and was chaplain at Dorchester Academy and at Lincoln Academy before going to Raleigh.

Hopadi-Tsidiash

Mrs. Emma Whiteduck

By C. L. HALL

SHE has the name Whiteduck by a second marriage. Her Gros Ventre people have always called her Hopadi-tsidiash. That means Rattling Medicine. It is only her white friends who "Duck" her. Indian women do not have their names changed when they marry. The grave of Whiteduck, whose widow she is, and that of his little son, are in our church burying ground.



HOPADI-TSIDIASH

Before her marriage to Whiteduck she had been the wife of a young man of her own tribe. He, having been away at school and learned a little of the outside world, came home and took her as his bride. They had two sons. Then Hopadi-tsidiash's younger sister returned from school with some education. Education engendered affinity but not righteousness. The old tribal customs allowed a man to have his wife's younger sisters. Their Indian antecedents deadened awakening conscience, and the wife was discarded for the more attractive sister.

But Hopadi-tsidiash had a noble father. He had given up his high priesthood in the tribe and become a leader in the new Christian church. Another sister had come home from school. This sister had come to be swayed by Christian standards. She was united in Christian marriage to a husband of like spirit. These made a home for the widow and her sons, till she married again. With them she took her first steps in the Christ way. Then the Great War came, and one of her sons went through the Argonne and other battles. He came back unscathed in body, but with a contact with the world that had not "made for righteousness." Recently the sons have both married. Two daughters-in-law and half a dozen grandchildren are in the house. Too many! It is hoped that the hive may soon swarm. Neither of the daughters can speak to her mother-in-law in the only language she understands. One speaks only English, though she is a Mandan by birth. The other speaks English and Ree, which is the tongue of a different tribe. If there is anything important to communicate, it must pass through the sons. The daughter who speaks only English shares with her

mother-in-law the faith in Jesus. Will they win the household for Christ? To human view the odds are against them.

Often Mrs. Duck goes out to some of the Indian homes to help in time of sickness or other need. No doubt it is a relief when things get too thick at home.

Graves have multiplied for Hopadi-tsidiash, but she has not "hopeless laid her dead away"; she has the faith "to flesh and sense unknown, that love can never lose its own."

A short time since a great company gathered about our graves. They were representatives of our North Dakota churches. They honored the memory of the patriarch father who had come out of the depth of heathenism to the place of Christian leadership. Hopadi-tsidiash gratefully acknowledged the tribute. Her dress was not like the dainty costumes of the young women, both white and Indian, who stood by. Her features showed the stress of life. But gratitude and faith show in her face.

She is president of our Women's Society. She has led in making comfortables and garments, as Dorcas, the Antelope woman, did in Joppa. The women earned more than three hundred dollars toward the building of the church that is a memorial to "Mother Hall," who was their leader for thirty-seven years.

She was the oldest child in the family. Educational opportunities came too late for her, but she cherishes a little booklet. It has a few hymns and Bible words in her native Gros Ventre. It is a comfort to her to sing her hymns while at her work. It lightens her burdens. It brings a Savior near in her lonely hours. Our labor of translating is rewarded though this were the sole result.

We are glad to help in any way one of the great company of women who minister to Christ; as the Marys, and Johanna, Susanna, and Salome and others did, when he was on our earth. It is a ministry that never ceases. It is a world-wide fellowship that grows closer and closer with the years.

The Evolution of "The Greek Badvely"

By REV. Y. S. SAVIDES, *Racine, Wis.*

WHEN we first came here I was known as "The Greek Badvely." "Badvely" is the title of a minister in the Armenian language. Somebody was telling me only recently that when we first came here, the trustees of the Armenian church were so alarmed that they immediately wrote to the bishop in Boston requesting that he send a priest as soon as possible, otherwise their cause would be destroyed by the Protestants. It has not been very easy to work against that current in the last few years, but there are indications that that sort of feeling is wearing off.

Not very long ago I participated with the priest in a child baptism, on the express invitation of the father. The priest's part took so long that I had to cut mine short but they understood the passage I read and the words I spoke. There were other children present in the house while the ceremony was going on. One of the children I noticed had some kind of a bad sore on one cheek. Evidently the mother thought that it would be a fine opportunity to get the good of the holy water which went into the baptismal basin. So she gave the child to the priest to have him wash the sore spot on the face in the water in which the other baby had been immersed.

I must tell you about my sermon in a dance hall. A few Sundays ago I was invited to speak at a gathering of the Armenian Benevolent Association. They raise money for the Armenian orphans in different parts of Syria and Armenia. I was very glad of the opportunity and preached to them a real sermon after reading a portion of the Bible. I knew that many of them had never heard of the Parable of the Good Samaritan. They listened with eagerness. And I was told that it was my sermon which added the twenty-four new members to the Association at that meeting.

The whole scheme of raising money was so cleverly gotten up that I would like to tell you about it. First of all, everybody had to buy tickets to get in. But this only took you to the collection plate at the door. You were expected to put in a coin to be considered really inside. After a little while two of the prettiest young women were chosen to take up another collection. One went ahead of the other pinning on your coat lapel pieces of yellow, red and blue ribbon while the other waited on you with the collection plate. Anyone failing to respond to such broad hints should be considered either a dummy or a skinflint. After this several plates of paklava —the most cherished sweets in Turkey—were auctioned. But it was understood that if the fellow who got the paklava was a real sport he would simply hand the plate back to the committee to be

sold for a much higher price. These were just preliminaries. Then came the dance. The chairman asked for the names of persons whom those present wished to see perform on the dancing floor, either singly or in pairs. When these were handed to the chairman, he would call the names and indicate the kind of dancing they were expected to perform. While they were dancing, it was up to their admirers in the audience to pin dollar bills on them by way of showing their appreciation. Naturally the most popular ones were selected as they would fetch more money. At times the floor was strewn with dollar bills and others were flapping around the necks, shoulders and skirts of the dancers. When a married woman is dancing the proper thing for the husband to do is to show some generosity to his own wife, even if it belies his habit at home.

Recently I attended a wedding in one of the homes. The house was packed. It was hard enough to perform the ceremony under the circumstances, but the people were determined to make it as hard as possible for the priest. The ceremony, of course, was somewhat long, and before it was half over, the people began to call out: "That is long enough, father priest," and similar remarks. There was not a moment of quiet during the service. Once I could hear the voice of the priest asking the bride, "Will you obey your king?" There was no answer. He repeated the question three or four times, each time louder than the other. But the answer of the bride, if there was any, was lost in the noise and laughter of the people.

The home life of these people needs sympathetic consideration. It is much harder for foreign parents to have control over their children than it is for Americans. As soon as the children are old enough to read and speak the English language well, they begin to lose respect for the parents. This can be accounted for by the fact that the parents are illiterate and it is hard for them to keep up with their children's advancement.

An Armenian woman, mother of four children, was telling me recently about her six-year-old daughter. An American family moved into the upper flat of the house in which she lived. In due time, the children noticed that the American mother was reading bedtime stories to her children. The six-year-old girl came to her mother almost crying, and said to her: "Mother, I wish you could read stories to us like the lady upstairs." In the town where this woman had been raised it was considered a dangerous thing for a woman to learn to read.

I am no longer known as "The Greek Badvely." The services which have been rendered to the whole Greek and Armenian community have largely taken away the superstitious fear of Protestantism, and I have become "The Badvely" for all these people.

One Fisk Graduate

TWENTY-EIGHT years ago, a student who had made an excellent record in attainment with his diploma registering him as a Bachelor of Arts started out to prove the mettle of his pasture. The Rev. Edward F. Goin, twenty-five years minister of Dixwell Avenue Congregational Church, New Haven, has highly and worthily proved it.

Dixwell Avenue Church was founded in 1820 by Simeon E. Jocelyn, whose name appears often in the beginnings of the American Missionary Association as one of its founders and active friends.

Mr. Goin was born in Florence, Alabama, and after winning his degree at Fisk received that of B.D. from Oberlin in 1901 following with the M.A. of Yale in 1904. When he was called to his present pastorate, the church numbered one hundred members; there are now four hundred. The *New Haven Journal and Courier* says:

> It is difficult to put into words what a force for good Mr. Goin has been and is among the eight or ten thousand people of the colored race in this city and how much he is esteemed. Unassuming in the extreme, his quiet manliness and sincerity are supplemented by a wise judgment recognized in the many conferences and joint projects into which he is called as representative of his people.
>
> The Dixwell Community House, the sustained excellence of whose work is a subject of remark in welfare circles, is largely due to Mr. Goin's efforts, and to the confidence of the citizens who gave the money and of the Community Chest management that with his endorsement the House merits approval. He has encouraged boys and girls of promise to persevere to the high school stage and normal school, and helped them to attain a college education. He has been happy in a wife, cultured and refined like himself, and a hearty co-worker.

This is high praise from a daily newspaper, and every word of it is deserved. The American Missionary Association shares with Fisk University in the honor of one of its most distinguished and useful sons, and expresses its appreciation of the character, the constructive ability, devotion and winning personality that have made Dixwell Avenue Church, as a centre of Christian life and activity for the colored people, among the most interesting of our churches.—A. F. B.

New Parsonages in the Central West

MANY a pastor will wish that he could live in as good a house as any one pictured on this page. Perhaps he will if his trustees see this issue of THE AMERICAN MISSIONARY.

Superior is a city of about forty-five thousand people located at the eastern extremity of Lake Superior. Our Hope Church has a membership of one hundred and the Sunday School enrolls more than two hundred. The community is made up of workers in what is left of the original steel plant or of keepers of small business houses. The church, although organized in 1892, has often received Home Missionary aid, but because it had no parsonage it could not secure the most efficient pastors.

This house, valued at six thousand five hundred dollars, but secured for much less, has become, by a loan from the Building Society, the minister's home. The whole community is rejoicing in the acquisition of this piece of property.

In the midst of an attractive agricultural district and equipped with a serviceable house of worship, the church at Wadena, Minnesota, is selling an undesirable house far from the church and buying the one shown on this page for its parsonage. Under the leadership of Rev. J. E. Jansen the church, with a membership of two hundred, is doing aggressive work in the community and responding well to the whole missionary program. Unable immediately to pay even the low price named for the new house, the church has learned the great value to the denomination of the Parsonage Loan Fund.

PARSONAGE AT WADENA, MINNESOTA
EAST INDIANOLA PARSONAGE, KANSAS
CONGREGATIONAL PARSONAGE, GLENWOOD, IOWA
HOPE CHURCH PARSONAGE, SUPERIOR, WISCONSIN

Our church in Glenwood, Iowa, has just finished the new parsonage carrying its name on these pages. Much material out of an earlier building has gone into the new structure. Thus, thanks to the Parsonage Loan Fund, another church is equipped with a good home for its minister and a good church plant for the community.

East Indianola is a suburb of Topeka, Kansas, with a local population of six hundred and twenty-five. The East Indianola Community Church is the only church in the community and it is Congregational. Its membership is over one hundred and its Sunday School enrollment one hundred and eighty. The parsonage shown in our picture has been erected on a lot which is part of the property on which the meeting-house stands. Its cost is

four thousand seven hundred and fifty dollars. While developing financial strength for a more suitable house of worship the church deserves credit for trying to make its minister comfortable. This, however, it could not well have done without aid from the Building Society's Parsonage Loan Fund.

An Unusual Program

By MARIAN A. HAWES

EVERY well organized Church School has a religious education committee, but sometimes it is difficult to bring this committee into personal touch with the workers. For several years the Religious Education Committee of Mount Vernon Church, Boston, has tried to solve the problem by giving a dinner to the officers and teachers of the school and the leaders of the Girls' and Boys' Clubs. The aim is to mingle sociability and fun with a serious consideration of the condition and needs of the school and assure the workers of the interest and support of the committee.

An effort has been made to give each dinner an original and picturesque form. Once the room was arranged as a Pullman dining car. The Religious Education train, with engineer, conductor, trainmen, porters and waiters appropriately costumed, bore the school through various way stations to the Grand Terminal, "Success."

This year the dinner took a nautical cast. The menu, program and roster were typewritten on a four-page folder, the cover of which bore the picture of a ship, her sails all set and gleaming white against a blue sky. The inscription thereon was as follows:

CHOW AND CRUISE OF THE
RELIGIOUS EDUCATION TRAINING SHIP
"MOUNT VERNON"
Thursday, May 13, 1926, at Four Bells

In the menu familiar dishes masqueraded under such fantastic names as Lobscouse, Kelp, Smuggled Emeralds, Hard Tack, Whale Oil, Icebergs, Plum Duff, Slumgullion. Life Savers and *mal de mer* tablets supplied.

The dinner was pleasantly interrupted by the receiving and reading of radiograms and, between the courses, reports of the year's work were given under the following titles:

"Casting off the Lines"—Chief Officer Meers.
"Weighing Anchor"—Second Mate Mehaffey.
"Full Steam Ahead"—Chief Engineer Jessup.
"Sail Ho!"—Lookout Hawes.
"Stand By to Come About"—C. P. Officer Ardrey.
"On the High Seas"—Captain Hunting.
"Little Squalls at Sea"—Quartermaster Parker.
"Whiffs From the Galley"—Ship's Cook Lovett.
Toastmaster—Pilot Baker.

The reports were as unique as their titles; none of them dry, and therefore encouraging; and the spirit of the meeting was so friendly and enthusiastic that the committee felt amply repaid for its efforts; especially as two valued teachers, who had doubted their ability to continue the work, decided to keep it up for another year.

A Fashion Show

This dialogue was presented at the annual luncheon of the Illinois Woman's Home Missionary Union at Quincy, under the direction of Mrs. J. L. Sherk of Chicago, toastmistress. It was used as a representation of the Merger and showed "Miss Merger," a one-piece garment designed especially for Her Majesty, the American Woman, presented by noted modistes under the direction of Dame Fashion.—EDITOR.

DAME FASHION: New clothes! Couldn't we discuss our new clothes for a while? Every woman loves to talk about new clothes and so much has been predicted for this new style, called "Miss Merger." Some have claimed that it will be the last word in comfort, good looks and durability—claimed, in fact, that perfection has been attained. A few others have seemed a bit doubtful and viewed with suspicion, if not alarm, any variation from the old style.

"Who's Who" yielded the names of a number of these fashion experts. With the greatest humility we approached them one by one with the request that they speak to you today along the lines of their various specialties. We were surprised and delighted to find them, each and every one, most gracious and charming and, most wonderful of all, seven of these leaders were able to arrange to be with you today. May I present Madam Broad-Cloth, who will tell you about fabrics?

MADAM BROAD-CLOTH: It's Homespun, but a new fabric, called the World Wide Love Weave, woven by the women of our churches. While at first glance it looks white, when held to the light it shows traces of color like an opal, a bit of Chinese blue, Indian red, even a trace of black can be found.

Be careful in making this home-spun. Honest

effort must go into every yard of this material. Shoddy, artificial imitations will not stand the hard wear, the burning rays of the sun and the burden and heat of the day.

The fabric must be able to endure service, to remain pure and white, with threads of love for all mankind always visible.

The garment made from this fabric will be such that when evening comes we will be unashamed to go home in it. It will be beautiful enough to wear at the table of our Lord.

(*Dame Fashion presents "Madam Simplicity," who tells about the style.*)

MADAM SIMPLICITY: Do you remember 'way back when the stiffly starched shirtwaist and the voluminous skirt with a very tight belt to hold the two securely in their respective places were in vogue? Do you also remember peering over your very high, tight collar and finding to your horror that your waist was bagging over the belt? How miserable you were until you could find some secluded spot where the fractious waist could be pulled back into place.

The white waist was followed by the silk waist, which must exactly match the skirt. Hours of futile effort were spent in endeavoring to match; for matching was fashion's edict and must be. Color matching was not all. The price of the waist matched the price of the skirt and it was an expensive proposition.

At last we woke up. Women must get away from this uncomfortable style. Almost overnight came the fashion of elimination in clothes. Off went the confining belt line and the cumbersome separate waist and skirt were combined in a lovely one-piece gown, no one knowing where the waist ended and the skirt began.

A great many inches were taken off the skirt in the transition, so that we may travel fast and far and very easily step over anything that may obstruct our path.

Long live the graceful, comfortable and stylish one-piece gown!

(*Dame Fashion presents Madam Fitsall, who tells of the adaptability of the new garment.*)

MADAM FITSALL: A small friend of mine was drawing a picture of a bride and, in making the veil, completely obliterated the bride. When her mother remarked about this, she looked at it ruefully for a moment, then said, "Well, I'll put a stick in the top of it and call it a haystack." This is one form of adaptability.

In adapting what we already have to the present styles, a study of the fashion sheets reveals a tendency toward simplicity, correctness of line and fabric. We are simplifying our missionary work in the same way. From top to toe we must "ensemble" if we would be well dressed.

In purchasing a new hat, the saleslady smiles and sweetly says, "That should be wider in the front for you," or "that head-size is too small." This new program of missions is wide enough and big enough for all.

We read that the fashions for the fourteen to twenties quite frankly ape those of their elders, and it is fine to know that these will be adapted to all ages.

Someone has said, "No one was ever well dressed who didn't give or have someone else give time and thought to it." We must have money in the bank before we draw any interest. So there must be information or preparation and perspiration before there is inspiration. Sometimes we need to slenderize or to round out the angles to look well in the new style, and we go to our physician for advice, and to diet. So we go to the Great Physician who says, "A new commandment give I unto you, that ye love one another." This is the foundation. Then, "Tarry ye, until ye be indued with power from on high." Prayer is the essential thing. And "Go work in my vineyard." Go implies motion and motion is two-thirds promotion. We must work, we must exercise. Certain exercises produce certain results.

A dear old Quaker lady was asked what she used to make her complexion so lovely, and her whole being so bright and attractive, and she answered: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; and for the hands, charity; for the figure, uprightness, and for the heart, love."

(*Dame Fashion presents Madam Easeanstyle, who tells of the comfort of the new model.*)

MADAM EASEANSTYLE: Dress reform was quite the rage some years ago, you remember, and we are still enjoying the aftermath. Now our fashion authorities stress not just style but lines, becomingness and comfort, and the greatest of these is comfort, for when one is comfortable there is more likelihood of self-forgetfulness.

Webster indicates clearly that there are two kinds of comfort, mental and physical. Who does not remember the mental anguish of the possible gaping placket-hole of yesterday, as well as the physical agony of a pinching waist line?

Along about our age—the age of the State Unions—"fair, fat and forty," we begin to consider the comfort of a thing. It used to be counted unto people for laziness when they tried to find

the easy road to accomplishment, but now it is set down to brains-in-working-order.

So what would be more natural than that our vigorous, brainy, forty-one-year-old societies, Miss I. W. H. M. U., with her older sister, Miss W. B. M. I., should have gone shopping for a more comfortable combination frock in which young Miss Merger can march on. We have looked forward to the day when we would be freed from the superfluity of the double skirt of Home and Foreign Missions, embellished with the embroidery of many letters, A. M. A., C. S. S. E. S., C. E. S.,—X. Y. Z. Also the train—what a nuisance it has been with its multiplicity of reports to this and that secretary. And the bustle, too; about whether the home or foreign interests were in the ascendancy. These now have all passed. Peace to their ashes. In their place we have this comfy creation with its broad, well-laid hem of mutual understanding; open at the throat for deep breathing and much speaking; long enough for dignity, smartly brief enough for action, loose enough for perfect ease in pushing forward.

Three cheers for the comfort which we find in our new spring costume! May we put it on with joy and wear it with grace.

(*Dame Fashion introduces Madam Thrift, who tells about the economy of the new style.*)

MADAM THRIFT: During an electrical storm a week or so ago our lights went out suddenly. As someone wished to read we lighted one candle and then another. Still it seemed difficult to read. Suddenly the room was flooded with light as the power returned, and the one electric light gave better and more efficient service than the two candles had done, even though the candles were doing their best. Formerly candles were all people had, but in these days of cooperation in the interest of efficiency and economy let us have one society for Home and Foreign Missions, but let it be of electric light efficiency.

Most of us have to take the word economy with us when we do our spring shopping. It would not be economy to buy a separate dress for every occasion. If we buy one gown that is suitable for either afternoon or evening wear, we can afford to pay more for this gown and get better material. Both Home and Foreign Missionary Societies support ministers, teachers, doctors, nurses and social workers, build churches, conduct schools, maintain hospitals as well as model farms and industrial schools. For the sake of economy let us select the most capable workers in each society to lead us in our united efforts.

The Merger is simply a way of doing the old work in the interest of greater efficiency and economy.

(*Dame Fashion introduces Madame Passe, who tells us how to dispose of the old garment.*)

MADAME PASSE: Breathes there a woman with soul so dead, who never to herself hath said—with joy, "This dress is old and out of date; I must have a new one." Just as soon as she decides she begins to think of the old dress in terms of real affection. How well it had always looked on her, and how proud she was of it the day she first wore it—and—yes, how she had really thrilled when her friends had looked at it and admired it. It had stood up well under all the hard wear she had given it and seemed almost a part of her. So she sighs a little as she hangs it back in the closet and remembers she is to have a new one—she will never have to wear this one again.

No use to keep it. It only takes up room in the closet. Much better to dispose of it—but how? Give it to someone less fortunate than herself? A laudable purpose, truly; the only trouble is there is no one she knows who would want to wear it and it really is quite thin in spots and the seams are quite pulled. Make a rag rug out of it—it is still a beautiful color—or put it in the rag bag?

Perhaps she can make small daughter a dress from the best parts. She takes it and looks it over with this in mind and soon is absorbed and interested—almost seeing how it can be done. Enter small daughter, who asks suspiciously, "Are you trying to make me a dress out of that forty-year-old dress of yours? If you are—don't, for don't you know children, even, don't wear that style any more? We want ours in one piece. Don't you see, Mother dear, your dress is in two parts."

Mother thinks, "Little daughter is right, this old dress won't do for her. I'll just put it away in my trunk of memories, and in the years to come, I can think of it with love—for while I had it, it served its purpose well and it can now make way for the newer, better garment."

(*Dame Fashion introduces Madam Ensemble, who presents the new model.*)

MADAM ENSEMBLE: Don't worry about it because it is new. You and I know that if enough of us wear it to make it fashionable, all women will think it beautiful. Make up one in your own church and try it on.

It is easy to make—all in one piece, front and back alike, short enough to be well clear of earthly controversy and dust of competition, envy and separateness.

Kick pleats are inserted so we may be able to take long strides, enabling us to keep step with

youth and new ideas. Nothing narrow or limited will do for the women of today.

Although this new model is made in America, Paris has set her approval on its style, Germany recognizes its durability, England its appropriateness for all climates and Italy will love its beauty.

The whiteness of our new garment is enriched by many-hued beads and colorful embroideries from afar. The foundation of this costume must take its strength from something grown in our spiritual life. It must be trimmed with good fellowship, devotion and loyalty.

DAME FASHION: May I suggest an important accessory to be worn with the new creation? There is one softening touch to add: I refer to the tie. Some of us who are older will arrange it in soft folds similar to the fichu in effect, and above it our faces will have a kindlier expression, our eyes will have a sparkle of friendliness for all the world to see. Some of the younger women and girls will wear it in a perky little bow and above it their bright and steady eyes will gaze upon this world of ours. They will see the good and encourage it; they will see the bad and seek to remedy that. And ever the popularity of the new will grow and grow as they demonstrate its attractiveness. Let this fact be impressed upon you all—young and old—the new fashion will fail, it will never be popular if we forget the tie. We have an opportunity here to express our individuality and originality in the way we wear it—but wear it we must or be hopelessly "out." So I say to you,

Blest be the tie that binds our hearts in Christian love.
The fellowship of kindred minds is like to that above.
When we asunder part it gives us inward pain,
But we shall still be joined in heart, and hope to meet again.

(*Close with the singing of this hymn.*)

Week of Prayer for Churches

Sunday, January 2 to Saturday, January 8, 1927

TO the Churches of Christ in America:

The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance in inviting all churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year. The devotional program will not only be circulated through all English-speaking lands, but will be translated for use in over fifty countries. He whose right it is to rule desires us to be one in prayer "that the world may know." All things are possible when Christians agree and not before. Never was the need more urgent.

Our age is full of unrest. In spite of all efforts towards peace and good will the spirit of lawlessness, of international suspicion, and of actual warfare, seems to be increasing. We need not linger over dark details that are only too familiar. Rather would we remember with unspeakable gratitude that the Lord who orders the ages (Heb. i. 2.) is on the throne. All authority in heaven and on earth is in his hands. He is aware of all the present portents. Through the changing years he himself remains unchanged; and he is able to do exceeding abundantly above all we ask or think in meeting the needs of his people and the heart-hunger of all mankind. "Jesus Christ is the same . . . . today," (Heb. xiii. 8). As we gather in his name let us remember, concerning prayer, three outstanding facts for our encouragement: I. *It is God's will;* II. *Christ has set us the example;* III. *Christ promises his presence.*

During the Week of Prayer from Sunday, January 2, to Saturday, January 8, let us all unite with our brethren in many lands to demonstrate afresh the release of God's power as we pray with one accord in the name and spirit of Jesus Christ our Lord.

Faithfully and fraternally yours,
WILLIAM HORACE DAY, *Chairman,*
CHARLES L. GOODELL, *Executive Secretary,*
Commission on Evangelism and Life Service.

Copies of the devotional program may be secured from the Federal Council Churches of Christ in America, 105 East 22nd Street, New York City, at $1.50 per hundred.

Punch's Best Joke

THE LIQUOR interests of Great Britain have received a tremendous blow from a most unexpected quarter. The proprietors of *Punch,* the most famous humorous journal in the world, have announced recently that, subject to the expiry of existing contracts, all further advertisements of alcoholic liquor will be refused. This extraordinary change of policy on the part of *Punch* has come as a great surprise alike to temperance reformers and the liquor trade.

News in Brief

One of the finest of church organs was recently dedicated at the South Church, Springfield, Massachusetts.

On October third the North Street Union Congregational Church of Medford, Massachusetts, dedicated its new building. It was built at a cost of fifty thousand dollars.

Read "Outlasting the Storm," page 552 of *The Congregationalist* for October 28, 1926, and then say whether it pays to spend Home Missionary and Church Building Society money on uncertain enterprises. At times large initial expenditure is the only reasonable procedure for those who define faith as "the assurance of things hoped for."

Recent extensive improvements and rededications are noticed in the case of church buildings at Brookfield, Massachusetts; Wabasha, Minnesota; Clintonville, Wisconsin; First Church, Spencer, Massachusetts; the North Street Church, Middletown, New York; Groton, New York, and the First Church, Terre Haute, Indiana.

Owing to a defect in the masonry of the handsome spire of the Harvard Church, Brookline, Massachusetts, the spire has been taken down and every stone carefully keyed and numbered. It is now being restored to its original height of one hundred and fifty feet. A lining of concrete with waterproof coating will hopefully preserve the masonry from damage from storms and freezing temperatures in the future. The work is being done at a cost of about fifty-five thousand dollars.

One of the most interesting features of the work of the colored Community Church at Corona, New York, is its presentation of dramatic and musical programs. At the informal Conference of Colored Workers, held in Corona in June, the church gave a musical program tracing the development of Negro music from its African sources to its present form. This program is available for use in the churches of New York City and vicinity. Under the auspices of the Krigwa Players, the Aldridge Players of the Corona church recently presented three plays at the Harlem Branch Library on 135th Street, New York, which were hailed by well-known critics as being the best programs yet given in the Negro Little Theatre movement in America. These plays were given by the Aldridge Players, who are drawn entirely from the Corona church, and the author, Frank Wilson, is one of its most valued workers.

Its handsome Gothic house of worship and its adjoining parish house were dedicated by the Fourth Church of Chicago on September 19. The total value of the new equipment is ninety-one thousand dollars.

Director Dana's itinerary during September and October has included visits to LeRaysville, Pennsylvania, Connecticut, eleven Association Meetings in South Dakota and Nebraska, then west for the meetings of the Superintendents' Committee on Rural Life, State Meetings in Alabama and Georgia, Atlanta Seminary, Atlanta, Ga., and the American Country Life Association in Washington, D. C., November 10-15.

During September and October Director Royce rendered important service in Detroit, Atlanta, Chattanooga, Nashville, Cedar Rapids, Iowa, and other points. During November and December his time will be given to Amarillo and El Paso, Texas; Albuquerque, New Mexico; Phoenix and Tucson, Arizona.

During the latter part of September and early part of October Director Kingsley served on the missionary team for the Commission on Missions in Montana.

The latter part of October was given to assisting Plymouth Church, Detroit, which is contemplating the purchase of a Jewish synagogue, and in assisting at Cleveland and Painesville, Ohio. November is being spent in further assistance to Plymouth Church, Detroit, in its campaign for funds for the purchase of the synagogue.

During the past weeks Director Bowden has given help to the Armenian Church in Detroit, which is engaged in securing funds to meet the cost of its new building. This church is only three years old and has raised over $15,000 for building purposes in the last year. Director Bowden has just started on a tour of the Finnish churches chiefly on the Pacific Coast. Six such churches have been recognized in Washington during the past year, and two of these expect to dedicate new buildings in December.

On September twelfth ground was broken for the new church and parish house of the Grace Church, Framingham, Massachusetts. It is expected that the new plant, taking the place of one destroyed by fire, will entail a cost of over two hundred and fifty thousand dollars. Local clubs, churches of other denominations, Spiritualists and members of the Jewish synagogue, are showing a remarkable spirit of cooperation by volunteering generous contributions toward the new building.

Miss May Sands, who died in Saco, Maine, August 24, at the age of ninety years, was one of the teachers who entered the service of the A. M. A. immediately at the close of the Civil War. She taught at Milledgeville, and was principal of what is now Ballard Normal School at Macon in the dark days of reconstruction. For many years after this she was preceptress of Atlanta University. Miss Sands was able and forceful with sterling qualities of character and a steadfast faith. Her life was an inspiration to all who knew her.

Out of a recent conference on evangelism, held October 24 and 25 at Chicago under the auspices of the Young Men's Christian Association, came what business and professional men, who with ministers and professional religious workers made up up the assemblage, called an outstanding inspiration to advance—not in the teaching of theological dogma, but in the stressing of their own personal experience with Jesus Christ. It seems to have been agreed by those in attendance, a gathering of two hundred men, that "there are many ways into the kingdom of God, but there is only one king." Hence, personal loyalty to Jesus Christ came to be the point of emphasis, not theology or creed.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR OCTOBER, 1926

Income for October from Investments..... $388.93

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

	For the Month of October				For Year from February 1 to October 31, 1926			
	1926	1925	Incr.	Decr.	1926	1925	Incr.	Decr.
A. B. C. F. M..	$38,981	$48,333	.....	$9,352	$445,531	$448,069	.....	$2,538
W. B. M.....	50,937	37,517	$13,420	.....	197,194	199,949	.....	2,755
W. B. M. I.....	39,035	30,721	8,314	.....	127,115	124,384	$2,731	.....
W. B. M. P...	964	790	174	.....	16,530	22,486	.....	5,956
C. E. S.....	8,300	9,238	.....	938	63,914	59,590	4,324	.....
C. B. Society..	13,544	12,852	692	.....	92,893	85,852	7.041	.....
C. H. M. S....	7,899	12,029	.....	4,130	97,166	102,351	.....	5,185
A. M. A.....	16,141	20,962	.....	4,821	146,276	170,808	.....	24,532
C. S. S. E. S..	4,221	4,264	.....	43	35,478	36,462	.....	984
C. B. M. R....	7,060	4,627	2,433	.....	47,332	41,660	5,672	.....
Annuity Fund.	2,360	1,457	903	.....	16,544	11,622	4,922	.....
Found. for Ed.	4,578	3,581	997	.....	28,154	29,947	.....	1,793
Totals	194,020	$186,371	$26,933	$19,284	$1,314,127	$1,333,180	$24,690	$43,743

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.

The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

A Vision of Friendship

By ERNEST BOURNER ALLEN

The National Association of Teachers of English in the United States has a special Committee on Friendship and Good Will among the nations. The following song was written at the request of its chairman to be sung to the tune of "Marching Through Georgia" and used on school programs.—EDITOR.

HAIL to all the people who have helped the world to see,
Something new and glorious in our land so strong and free,
Hope for peace and helpfulness on every land and sea,
While we are working for progress!

Hooray! Hooray! We seek a world at peace!
Hooray! Hooray! From war let's have release!
Set a goal for liberty that makes our friends increase,
So we are serving our country!

Ships we need to carry all the commerce of mankind,
Friendships, too, if we would keep our health of heart and mind,
Royal souls who show good will and try real peace to find,
While we are leading the nations!

Here we offered to disarm with Britain and Japan,
Here three thousand miles of border has no fort to man,
Here we trust a spirit that with friendliness began,
While we are loyal to country!

All the world are brothers now! There is one God above,
Father of all peoples, whose great heart is full of love.
Surely they are kinsmen then, the men with whom we strove,
Waiting our vision of friendship!

Hooray! Hooray! The dawn of peace is bright!
Hooray! Hooray! Let peace the world unite!
So we'll share the cause of right that triumphs over might,
Bringing new joy to the nations!

Do You Read "The Congregationalist"

Our Church and Home Journal is the most effective bond which unites our Congregational fellowship. It keeps us informed regarding what our churches and church people are doing—and how; about our missionary and educational work at home and abroad, and the progress of the Christian world. It gives a Christian interpretation of Current Events; it records and interprets important conventions and conferences; gives us the best thought of religious and moral leaders on vital questions; tells the life stories of men and women of achievement; provides excellent children's stories; pleasing poetry and pictures; reviews and worthwhile books; and it gives comfort, stimulus and help for spiritual life and service.

Try it a year. $3 a year (ministers, $2.75).

Give your subscription to your pastor or church agent, or send direct to us. *Do it now.*

The Congregationalist

14 Beacon St., Boston, Mass.

19 South La Salle St., Chicago, Ill.

The Book Shelf

HOW TO INCREASE YOUR SUNDAY SCHOOL. *By Harry C. Munro. The Bethany Press.* $1.25.

Among the recent books on religious education that are worth reading is "How to Increase Your Sunday School," by Harry C. Munro. One of the best things about it is that the author does not give the reader what many of them will expect to get after reading the title. Mr. Munro is interested in increase of quality rather than quantity. What is even more significant, he has pointed out the fact, too often overlooked, that increasing quantity—numbers—by the common methods of campaigns, contests, and other high-pressure devices, actually decreases religious educational values upon which alone the school may rightfully base its claim to attention.

Mr. Munro has no objection to numbers, when these are the result of recognized merit, but he writes out of a wide experience which has shown the slight worth and even the harmfulness of school administration which keeps its eye mainly upon the statistical reports.

Teaching efficiency is the heart of his message and this not in a coldly intellectual sense, but with the aim of bringing "into the life and the total experience of the pupil, attitudes, ideas, values and purposes which will fundamentally change his total personality, making him react to every situation of life and experience in a way peculiar to Christians." This is the true aim of religious education as we understand it. The school which does not accomplish this had better remain small, the smaller the better.

This central message runs all through the book to an extent, indeed, which gives an impression of repetition. This is probably accounted for in part by the fact that the contents of the book originally appeared in periodical form. But the importance of the message may well excuse so minor a fault. Perhaps it may be necessary to say this thing very often that it may strike home at last.

Mr. Munro gives some interesting facts about the graded lesson tests that have been developed for use in their schools by the Christian Board of Education. These tests and the revelations that have come through their use are very significant.

Another fact which Mr. Munro makes clear is that higher standards of teaching efficiency, so far from making it harder to get good teachers, are the best possible means for such recruiting. This fact the writer can witness out of his own experience. There are many schools whose leaders formerly complained that they could not get experienced teachers, those professionally engaged in such work during the week, who are now finding these very persons gladly offering their services in response to the opportunity presented by higher educational standards.

We heartily recommend this book to any pastor, Church School superintendent or religious education committee-member. It is popular in style while sound in educational theory. It delivers its message straight from the shoulder. It will prove no consolation for complacency but a strong tonic to the quiescent.

PROHIBITION AT ITS WORST. *By Irving Fisher. The Macmillan Co., New York. pp.* 255. $1.75.

One very serious fault, and only one so far as we have observed, is found by those who are out of sympathy with the conclusions in Professor Fisher's little volume upon prohibition The book is said to be "too emotional." It is quite true that the author is warmly in favor of prohibition and takes no pains to conceal his faith, but of course it is this very "emotional" quality that makes his chapters so readable and so convincing. Instead of being dry as dust, here is a vital treatment of a vital issue that grips one from the first page to the last .

Our author has not hastily reached the conviction that prohibition is the real solution of the drink problem, but only after long and exhaustive investigation. He is inclined to think that as a national policy it was, perhaps, prematurely adopted. It might have been wiser if some of the Eastern states and the greatest cities had been given more time for education. Of the difficulties and defects in the enforcement of the present law he is keenly aware. At the same time, he is convinced that having been adopted as the law of the nation, we should by all means stand by it.

After exhibiting the many absurd inaccuracies of the misleading report upon "National Conditions under Prohibition," presented by the Moderation League to a senatorial subcommittee last year, our author marshals a great array of evidence—evidence that can not be overthrown—tending to show that prohibition even at its present imperfect stage of enforcement has brought and continues to bring vast advantages to the country: hygienic good, economic good, social good.

As the head of the department of economics in Yale University and one of the ablest and most distinguished scholars of the day, both as a statistician and interpreter of social conditions, Professor Fisher speaks with authority. To all who wish for ammunition in the great fight with the saloon and its defenders, we commend this book. It is the work of a scholar and a thinker. It presents an admirable bibliography and has an excellent index. One of its best features is its brevity.

Could Your Society Use $20

I have a plan, good for the next three weeks, whereby you can make it easily in one day. Send postal today for all particulars.

OSTERHOLD - Holton, Kansas

A Valuable Advertising Medium

THE AMERICAN MISSIONARY enters the homes of representative families in all parts of the country. The paid circulation is rapidly increasing, being now over 30,000. Its readers are intelligent, enterprising, influential, among the leading people of their communities. Advertising in its pages should bring profitable results.

Rates Upon Application

The American Missionary Association

Office: 287 Fourth Avenue, New York

Honorary Secretary and Editor.....AUGUSTUS F. BEARD
Corresponding Secretaries.....GEORGE L. CADY, FRED L. BROWNLEE
Associate Secretaries.....HENRY SMITH LEIPER, LUCY B. CRAIN
Alumni Secretary.....GEORGE N. WHITE
Treasurer.....WILLIAM T. BOULT
Secretary of Bureau of Woman's Work.....MRS. F. W. WILCOX
Secretary of Oriental and Mexican Work.....GEORGE W. HINMAN
Secretary of Colored Church Work...ALFRED LAWLESS, 195 Auburn Ave., Atlanta, Ga.
Boston Secretary...H. A. BRIDGMAN, Congregational House, 14 Beacon St.

The Congregational Church Extension Boards

Office: 287 Fourth Avenue, New York.

Including:
- The Congregational Home Missionary Society
- The Congregational Church Building Society
- The Congregational Sunday School Extension Society

General Secretary.....ERNEST M. HALLIDAY, D.D.
Secretary of Missions, Eastern Division....W. KNIGHTON BLOOM, D.D., Washington, D. C.
Secretary of Missions, Western Division..FRANK L. MOORE, D.D., Denver, Colorado.
Church Building Secretary.....JAMES ROBERT SMITH, D.D.
Secretaries Woman's Department.....{MRS. JOHN J. PEARSALL / MISS MIRIAM L. WOODBERRY
Editorial and Field Secretary.....WILLIAM W. LEETE, D.D.
Field Secretary..GEORGE T. MCCOLLUM, D.D., 19 South La Salle St., Chicago, Illinois.
Treasurer.....CHARLES H. BAKER
Assistant Treasurer.....F. F. MOORE

The Congregational Education Society

Office: 14 Beacon Street, Boston, Massachusetts

General Secretary.....HERBERT W. GATES, D.D.
Missionary Education Secretary.....REV. JOHN L. LOBINGIER
Treasurer.....ARTHUR J. CROCKETT
Assistant Treasurer.....MARY E. CLARKE
Student and Young People's Secretary.....REV. HARRY T. STOCK
Social Service and Adult Education Secretary....REV. HUBERT C. HERRING
Leadership Training Secretary.....REV. ERWIN L. SHAVER

The Annuity Fund for Congregational Ministers and Congregational Board of Ministerial Relief

Office: 441 Lexington Ave., New York

General Secretary.....CHARLES S. MILLS, D.D.
Associate Secretary.....REV. HARRY R. MILES
Treasurer.....WILLIAM T. BOULT
Pacific Coast Representative
F. W. HODGDON, D.D., Pacific School of Religion, Berkeley, Cal.

The Congregational Foundation for Education

19 So. La Salle Street, Room 1312, Chicago, Ill.

President.....G. W. NASH, LL.D.
Treasurer...CENTRAL TRUST CO. OF ILLINOIS, 123 W. Monroe St., Chicago

Commissions of the National Council

Office: 287 Fourth Avenue, New York

The Commission on Missions

Chairman.....LUCIUS H. THAYER, D.D.
Secretary (ex officio).....CHARLES E. BURTON, D.D.
Secretary.....FREDERICK L. FAGLEY, D.D.
Associate Secretary.....MRS. D. FOSTER UPDIKE

The Commission on Evangelism

Chairman.....LEWIS T. REED, D.D.
Assistant Secretary.....MISS ELLA G. SPARROW

Issued monthly, except August, at seventy-five cents per year. Ten cents a copy. ¶Clubs of five or more—50 cents each. ¶Clubs of one hundred or more, or totaling one-fifth of the gross membership of the church—25 cents each.

Address all business communications and make remittances payable to

THE AMERICAN MISSIONARY, 289 Fourth Avenue, New York City

MAKE YOUR MONEY DO DOUBLE WORK

The Congregational Church Building Society

will accept

CONDITIONAL GIFTS

and give an

ANNUITY CONTRACT

THE BEST WAY to assure your benevolent purposes with no deduction for expense or tax, and with perfect safety.

The SUNDAY SCHOOL SOCIETY is the beginning of the missionary effort.

The HOME MISSIONARY SOCIETY builds the foundations of the Church.

The CHURCH BUILDING SOCIETY gives it permanence.

You can strengthen them now and for the future, and secure a fair income return for life for yourself, or someone else, at the same time.

GIVE AND RECEIVE

Write for information and rates to

CHARLES H. BAKER - *Treasurer* - 287 Fourth Avenue - New York City

THE SCHILLING PRESS, INC.
NEW YORK